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Memoir of the Rev. W.W. Simpson.

(Continued from p. 3.)

The ardour of Mr. Simpson's mind for the Christian ministry, to which we alluded in the short sketch given of him in our last number, was however, blended with the most unaffected humility, in his estimate of his own capacities for a work so great. His past efforts at public speaking were in the form of expository remarks, and his first exercises were addressed to the church at Diss, of which he had become a member. These were so acceptable that on the illness and death of their pastor Mr. Farmery, to whom he was most affectionately attached, he was frequently called to occupy the pulpit of his lamented friend. In April 1802 he preached his first sermon from 1 Cor. i. 26—29. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called;* but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, *yea*, and things which are not, to bring to nought things which are: That no flesh should glory in his presence." From this period he became more exclusively devoted to his public labours. Nor were these confined to the place of his residence. With a promptitude and liberality nobly expressive of his love to God, and his benevolence to man, he, in the same year, purchased premises for the establishment of religious worship in the neighbouring town of Eye, a spot at that time marked by almost every feature of moral desolation. He speaks with great animation in his journal respecting the opening of this place, November 4th, 1802, when he preached from 1 Tim. i. 15. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief," and refers to the conversion of a scoffing hearer, who came with many a confederate enemy of the gospel to mock at the mercy which reached him by the preaching of the cross. This consolatory circumstance spoke like a testimony of the divine approbation to the heart of Mr. Simpson, an encouragement he greatly needed in the outset of his ministry, and which he gratefully acknowledges in a memorandum found in his pocket bible. The recognition of his ministerial gifts by the church at Diss, on the following Lord's day, is thus noticed in his journal.

"November 7th, 1802. Lord's-day morning, I was sent out by the church to preach the gospel. Several friends engaged in prayer on the occasion, after which I gave an account of the leadings of Providence from the time that I was called by grace to my first public attempts at speaking, and con-

cluded by giving an account of my faith. I also preached from 1 Sam. xii. 23, 24. "Moreover as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and right way: only fear the Lord and serve him in truth with all your heart: for consider how great things he hath done for you." The Lord graciously manifested his presence with us, and I hope his blessing will follow the work and worship of the day. 'Glory be to God in the highest, on earth peace and good will to men.'"

Mr. Simpson continued his labours at Eye for eight years, fearlessly enduring an opposition sometimes characterized by such malignity, as to threaten the life of Him who came to them with those messages of love that brought life and immortality to light. And well compensated were these faithful labours, for at the termination of years of patient endurance in well-doing, a chapel was erected, a congregation was gathered, a church was formed, and the weapons of hostility were laid down! He himself too was ordained pastor over this people. These events are thus briefly and devoutly registered in his journal.

"September 30, 1810. Lord's day. Baptized three persons and formed a Baptist church at Eye. I preached from Psalm cxviii. latter part of 25th verse. "O Lord I beseech thee send now prosperity." I think I may safely say that the Lord was with us in every part of our worship, for which I desire to bless and praise his holy name. Glory be to the triune Jehovah for ever and ever. Amen."

"October 4th, 1810. I opened the Baptist meeting-house at Eye, and I was ordained pastor there. The service was conducted by brethren, White, Munser, Cowell and Brown. I trust the Lord was with us through the day, to whom be glory for ever and ever. Amen!"

With the same unequivocal zeal of holy affection, he continued his pastoral labours for the space of thirteen years, till the purer fervors of the spiritual man seemed more and more distinct than in their first emanations, when they were blended with the natural ardour of his temperament in earlier life. In the year 1823 the infirmities of age so far interfered with his ministerial engagements, that he resigned the pastorship: an office sustained for a short period by the writer of this memoir, who was of course indulged with a large portion of his social intercourse, and who looks back to this passage in his life with indescribable interest and gratitude. The repose enjoyed in his domestic retirement was, however, invaded by sorrow, but by sorrow tending rather to deepen than to destroy the tone of devotion so long habitual to his mind. The sudden death of Mrs. Simpson on the 30th of May 1823, while it terminated a long and felicitous conjugal union, afforded its own ample and sublime consolation in the hope of future and eternal companionship. In the succeeding year died his amiable and accomplished granddaughter, Miss Ward, whose young and cultivated mind endowed with many of the attractive graces of this world, had taken the yet lovelier impression of the Mediator's image, and who was on that account unspeakably dear to her venerable relative. Her death was followed in less than two years by that of her mother, Mr. Simpson's eldest daughter, whose exemplary piety, diffusing its pure, and gentle and comforting influences through all the relative duties and associations of her life, beamed out with unusual lustre in the triumph of

her death—a triumph which will long glow in the hearts, and we trust, will long exhibit its hallowed impressions in the lives of the surviving members of her family!

Mr. Simpson felt, deeply felt these desolations in the circle of domestic comfort, but his sorrow was subdued in proportion as his faith was vigorous, and he still held *the shield* with the strong arm of a veteran warrior, looking to the great captain of salvation for the moment of decisive victory: even while his nature languished in the decline of life, he maintained the spiritual conflict, and was frequently observed to indulge in high and powerful anticipations of the life to come. Proof of this is also given in passages of his letters, dated in the early part of the year 1827. In a letter bearing the date of March he writes thus:—

"I am still very poorly, and expect to follow my old friend into the other world very soon; and what an infinite mercy that I have no doubt but that *though absent from the body, I shall be present with the Lord,* and then I shall realize what the Apostle says as to this life, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

To another correspondent in the same month he says:—"My continual prayer to God is, that he may mercifully reconcile me to his will,* and take me to himself. I bless his name, *I have not a doubt of my being happy with Jesus for ever;* but I want to be calm and happy here, till my change shall come."

In a letter dated April, he thus expresses himself:—"I have no expectation that my unprofitable life will be lengthened out another year; neither do I wish it any further, than if it should be the Lord's will to continue me in this wastehowling wilderness for another year or whatever period it may please Him. I have a real desire to *depart and to be with Christ,* which is infinitely better than all this world can present to me."

Yet his pilgrimage was lengthened through another year, and his strength so far restored as to allow him to visit his son at his residence in Chelsea, a visit exceedingly delightful to the feelings of his strong paternal character, and which, indeed, seemed like the last look of interest on earthly habitations, ere his eye of faith fixed its finally perspective gaze upon *the king in his beauty, and the land that is very far off!*

We shall present, however, the closing scenes of his life in the language of his daughter Mrs. Mines of Diss, whose filial love was the solace of his declining years.

"On the 13th of July, 1827, my dear father returned from Chelsea, where he had been spending several weeks with his son. He much enjoyed his visit; and the intercourse which it afforded him with his Christian friends in London and its vicinity, imparted great spiritual refreshment to his soul. From the natural flow of his animal spirits he was frequently betrayed into greater physical exertion than comported with his strength at his advanced age. The evening on which he arrived at home, he complained of feeling very ill, and said, 'Since my absence from you, I have done enough to lay up many a man of forty,' referring to the number of friends he had visited, the many sermons he had heard, together with the journeys he had undertaken for

* He alludes here to some recent trials.

these purposes. From this time he continued to grow much weaker, and was very soon confined to his room, but we had the happiness to see that *though his outward man was decaying, his inward man was renewed day by day.*

"On Monday the 13th of August, he conversed very sweetly with Mr. M. and myself, and said, 'You can have no idea how happy I am in feeling that my dependence is alone fixed on what the dear Redeemer has done and suffered for me. Though nothing but in sin myself, I have the blessed assurance that his precious blood *cleanseth from all sin*, and that by *his stripes I am healed.*' He presently afterwards added, 'I have much to be ashamed of in myself; my irritable temper has too often got the better of me, and I have given way to it when I ought to have checked it. What an infinite mercy that the Lord knoweth my frame and remembereth that I am but dust! I believe through grace I shall join the general assembly and church of the first-born in heaven. There—

"Sin, my worst enemy before,
Shall vex my eyes and ears no more,
My inward foes shall all be slain,
Nor satan break my peace again."

"'Oh,' he exclaimed, 'what a mercy that I do not suffer from bodily pain, and that as it regards this world I have not a single wish but is gratified!' During this week he was visited by a pious clergyman, from whose conversation and prayers he expressed himself as having derived much comfort and benefit. On the evening of the 14th, Mr. M. and myself went into his room after the other members of the family were retired to rest. Mr. M. read several chapters to him, many passages of which he commented on in a very striking and animated manner. We were especially surprised at the correctness of his memory upon every part of Scripture. When the reading was finished he said, 'I should like to spend a few minutes in prayer with you as I sit up in my bed.' He then prayed in the most fervent and spiritual manner, commending my dear husband and myself with the other branches of our family to the care and keeping of Jehovah."

(To be continued.)

Worthies of the Reformation.

No. I.

William Tyndale.

(Continued from p. 11.*)*

In the second petition of his "Supplication," &c. Tyndale says, "I beseech his Grace to have mercy upon his own soul, and not to suffer Christ and his holy Testament to be persecuted under his name any longer, that the sword of the wrath of God may be put up again, which for that cause, no doubt, is most chiefly drawn."

He then entreats, that "the *succession to the crown* might be settled by the King; and that the temporal lords would fall before the King's Grace, and humbly desire his Majesty to suffer it to be tried who of right ought to succeed; and if he or she fail, who next, and who third; and let it be proclaimed openly," &c. &c.

In the next section he calls earnestly upon the people of England to *repent;* "for," says he, "the cause of evil rulers is the sin of the subjects, as testifieth the Scriptures."—"Let us, therefore, forgive each other, remembering the greater sinners, the more welcome if we repent, according to the similitude of the riotous son, Luke, xv. For Christ died for sinners, and is their Saviour, and his blood their trea-

sure to pay for their sins. He is that fatted calf which is slain to make them good cheer withal, if they will repent and come to their Father again; and his merits are the goodly raiment to cover the naked deformities of their sins."

His conclusion to this supplication is: "Finally, if the King's Grace, and other temporal persons conspiring with the spirituality, be of ignorance, I doubt not but their eyes shall be opened shortly, and they shall see and repent, and God shall show them mercy. But if it be of a set malice against the truth, and of a grounded hate against the law of God, by the reason of a full consent they have to sin, and to walk in their old ways of ignorance, whereunto being now past all repentance, they have utterly yielded themselves to follow with full lust, without bridle or snaffle, which is the sin against the Holy Ghost; then ye shall see, even shortly, that God shall turn the point of the sword, wherewith they now shed Christ's blood, homewards to shed their own again, after all the examples of the Bible."

The *political* principles of this bold and spirited remonstrance, it will be seen, are founded upon our Lord's direction and distinction, "Render unto Cæsar the things that are Cæsar's, and to God the things which are God's;" the *religious* sentiments are so plainly evangelical as to require no comment.

That he was well affected to the English monarchy appears from his Epistle to the Reader, prefixed to the second edition of his New Testament in 1534. "Caring for the weal of the nation I was born in, *for the King*, and all that are thereof, as a tender-hearted mother would for her only son."

Lord Thomas Cromwell, an intimate acquaintance of our translator, was brought into the King's service in 1530, and Cranmer, to whom also he was well known, was made Archbishop of Canterbury March 30, 1533; desirous of promoting the Reformation, they projected a large folio edition of Tyndale's Bible. According to Strype, who quotes from Fox, "This Bible had been printed in 1532, and was reprinted again about three or four years after [1537]. The undertakers and printers were Grafton and Whitchurch, who printed it at Hamburgh; the corrector was John Rogers, a learned divine, after a canon of St. Paul's in King Edward's time, and the first martyr in the next reign; *the translator was William Tyndale*, another learned martyr, with the help of Myles Coverdale, after Bishop of Exeter; but before all *this second edition* was printed, Tyndale was taken and put to death for his religion in Flanders, in 1536; and his name growing into ignominy, as one burned for an heretic, they thought it might prejudice the book if he should be named the translator thereof; and so they used a feigned name, calling it Thomas Matthew's Bible, though Tyndale *before his death* had finished *all but the Apocrypha*, which was finished by Rogers abovesaid, who added also some marginal notes."

The archbishop, in 1534, had proposed, in the convocation of the clergy of the province of Canterbury, that there might be a translation of the Bible into English; accordingly, on December 19, 1534, they agreed he should make application in their names to the King for permission to procure a new edition. In 1537, the archbishop received six of the copies from Grafton ("printed," says Strype, "in Flanders; an edition of 500 copies, which cost £500, a good round sum in those days");

he sent a copy to Cromwell, the privy seal, intreating him to present it to the King, that "the said book might, by his authority, be both bought and used by all indifferently." This Edition has not the name of any printer to it, but Cromwell was allowed to print in large red letters, at the bottom of the title-page, "SET FORTH BY THE KING'S MAJESTY'S LICENCE." This *second edition* of Tyndale's Bible was dedicated by Rogers, in a pompous gaudy style, to the King, as the supreme head of the Church of England."

The second edition of Tyndale's New Testament, corrected by himself, was not published till 1534. It is said to be printed "by Martin Emperowre, Antwerp;" A beautiful copy of it, printed and illuminated on vellum, after the style of a popish Missal, was presented, probably by Tyndale, to the queen, the unhappy Anne Boleyn; on the gilt leaves, in large letters, is written,

"ANNA REGINA ANGLIA."*

The following solemn protestation of Tyndale, made in 1533, respecting his translation of the Bible, is very striking. His bosom friend, John Frith, in his book on the Sacrament, in reply to Sir Thomas More, the chancellor, thus introduces it:—"And Tyndale, I trust, yet liveth, well content with such a poor apostle's life as God gave his son Christ and his faithful ministers in this world, which is not sure of so many mites, as ye be yearly of pounds; although I be sure that, for his judgment and learning of Scripture, he were more worthy to be promoted than all the bishops in England. I received a letter from him, which was written since Christmas, wherein, among other matters, he writeth this:

"*I call God to record against the day when we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me.* Moreover, I take God to witness to my conscience, that I desire of God to myself in this world no more than that without which I cannot keep his laws," &c. Frith adds, "Judge, Christian reader, be not these words spoken of a faithful, clear, innocent heart. And as for his behaviour, it is such that I am sure no man can reprove him of any sin; howbeit, no man is innocent before God, who knoweth the heart."

The writer of the above honourable testimonial was a disciple of Tyndale, a very learned man, a prisoner in the Tower for his principles respecting the Lord's Supper, protesting against the error of the real presence in the sacrament of the altar. The following quotation from a letter of Tyndale's shows his spirit as to a willingness to suffer death himself in the cause in which they were engaged:—"Fear not the threatening, therefore, neither be overcome of severe words, with which twain the hypocrites will assail you. Neither let the persuasions of worldly wisdom bear rule in your heart, no, though they be your friends who counsel you. Let Bilney be a warning to you;* let not their visure beguile your eyes; let not your body faint. He that endureth to the end shall be saved. If the pain be above your strength, remember, 'Whatsoever ye shall ask in my name, I will

* This is in the British Museum.

* Bilney abjured in 1529, but, from the misery he felt in his conscience two years afterwards, began to preach openly the protestant doctrines, and was burned at Norwich, 1531.

give it you;' and pray to your Father in that name, and he shall ease your pain, or shorten it. The Lord of grace, of hope, and of faith be with you! Amen! William Tyndale."

This excellent John Frith was imprisoned because he could not agree in sentiment on the subject of the real presence either with Archbishop Cranmer or the popish bishops. When they asked him if he would abide by his principles, he wrote in Latin what is Englished thus:—"I, Frith, thus do think, and, as I think, so I have said, written, taught, and affirmed, and in my books have published." In another letter from Tyndale, written May, 1532, is this touching remark respecting Mrs. Frith:—"*Sir, your wife is well content with the will of God, and would not, for her sake, have the glory of God hindered.*" Blessed woman!—Frith was burned in Smithfield, April 29th, 1533, and died, like Stephen, praying for his persecutors.

Many besides of Tyndale's disciples, who were called *Sacramentarians*, also suffered grievously at this time for having his Testament and other books in their possession. James Bainham, a lawyer, though he abjured, yet, afterwards in the flames thus exclaimed, when the fire had half consumed his arms and legs, "O ye papists, behold, ye look for miracles, and here now you may see a miracle; for in this fire I feel no more pain than if I were on a bed of roses."

It has been already intimated that Tyndale became a martyr for Christ. The pious queen Anne Boleyn, 1536, having also fallen a victim to the machinations of Gardiner, Bishop of Winchester. The papists in the King's council now resolved to get rid of Tyndale, though he was residing in a town belonging to the Emperor of Germany.

When the chancellor, Sir Thomas More, and the bishops examined any person, who had lived at Antwerp and who knew our translator, he would inquire most particularly about him, "as where and with whom he hosted, whereabout stood the house, what was his stature, in what apparel he went, what resort he had," &c. &c.

Tyndale had lodged about a year in the house of Thomas Pointz, an Englishman, who kept an hotel at Antwerp. In the year 1534, there came a genteel young man, Henry Philips, to the house, whose father, a customer with the English merchants, resided at Poole in Dorsetshire. From meeting him several times at dinner, at merchants' houses, Tyndale conceived a respect for him and put great confidence in him, and frequently invited him to the hotel. Here Philips also lodged and boarded; he saw how Tyndale was employed in his study, and learned from him his secrets as to his books, &c. The host, Mr. Pointz, suspected he was a bad fellow, and told Tyndale so; but nothing could lead him to think ill of his new acquaintance.

After a few weeks, Philips went to Brussels, distant from Antwerp about 20 miles, and informed the popish court held there that Tyndale was an heretic. He soon afterwards returned to Antwerp, bringing the Emperor's attorney and other officers with him. Finding, by inquiry at the hotel, that Tyndale was at home, he ordered dinner; at noon he came to Tyndale and, saying he had lost his purse, wished him to lend him forty shillings, which he instantly handed to him: "the which," says Fox, "was very easy to be had of him, if he had it, for in the wyly sub-

tilties of this world he was simple and unexpert." The traitor said, "Mr. Tyndale, you shall be my guest here to-day." "No," replied the unsuspicious saint, "I go forth this day to dinner, and you shall go with me and be my guest, where you shall be welcome."—Going from the hotel, they had to pass through a long narrow entry, where there was not room for two to go abreast. Philips refused to go first, and being much taller than Tyndale, he pointed to him with his finger, so as to be seen by the officers who were placed outside the door. They seized him accordingly, and carried him to the Emperor's Procurer-general; and then, after taking away all his books, papers, &c. they carried him to the castle of Filford, eighteen miles from Antwerp. The officers afterwards told Mr. Pointz, "That they pitied to see his simplicity when they took him."

Speaking of this base transaction, Fox says, "the good martyr of God who was falsely betrayed and put to death, whom as he was a special organ of the Lord appointed, and as God's mattock to shake the inward roots and foundation of the Pope's proud prelacy, so the great Prince of darkness, with his impious imps, left no way unsought, how craftily to entrap him, and falsely to betray him, and maliciously to spill his life."

Every exertion was made by the English merchants to save his life. The worthy Pointz became the bearer of letters to the Emperor's council at Brussels; and it was expected he would have been set at liberty. But the infamous Philips, who had betrayed innocent blood being there, urged the matter against Tyndale, and informed also against Pointz as a heretic. After our Apostle had been a year and a half in the Castle, (during which time it is said, he became, by the power of his doctrine and sincerity of his life, the instrument of the conversion of the gaoler and his wife and another person,) he was put upon his trial, being offered an Advocate and a Proctor: he, however, pleaded his own cause, but without effect: he was condemned by virtue of the Emperor's decree made in the Assembly at Augsburgh, and upon the same brought forth to the place of execution, was there tied to the stake, and then strangled by the hangman; and afterwards consumed. This was at Filford, anno 1536, crying thus at the stake with a fervent zeal and a loud voice, "*Lord open the king of England's eyes!*" He was, it is conjectured, at the time of his death, about 50 years of age.

That such means were adopted to compass the death of this faithful servant of Christ, will stand as an indelible blot on the character of the king and the nobles of England. The neutrality of the port of Antwerp was invaded by the Emperor, who had guaranteed it for the purpose of trade with England: by residing there Tyndale had not become his subject, nor was he amenable to his authority. The following is the law under which he suffered:—Ferdinand in the Councils of Ratisbon, and Spires, in 1529, had thus decreed against some of the Protestants in the Act which secured their general liberties:—"That the Edict made at Worms, should stand in force through all Germany, till the time of the General Council which should shortly follow:—*That the doctrine of them which hold the Lord's Supper, otherwise than the church doth teach, should not be received, nor the mass should be altered:* and that, whereas the doctrine of reli-

gion was altered, should be no impediment to the contrary, but that they which were disposed to come to Mass, might safely therein use their devotion. *Against anabaptists likewise;* and that all ministers of the church should be enjoined *to use no other interpretation of Holy Scripture,* but according to the exposition of the church doctors. Moreover, that all persons and states should keep peace, so that for religion, neither the one part should offer molestation to the other, *nor receive said confederates under their protection and safeguard: all which decrees thwy which should transgress, to be outlawed and exiled.*"

Admitting it to be just, that the subject of another state should be amenable to this law, there is no doubt that Tyndale both as a *Sacramentarian, and for having used an exposition of the Scriptures, contrary to the interpretation of the church doctors, had exposed himself to its penalties!* These, however, were not *strangulation* and *burning,* but *outlawry* and *exile!* This was one objection, I find, that was urged by Pointz for the saving of the life of his brother and friend. But it was replied by the Lord of Barron, that there had been Germans burned in England not long ago, (referring to the Baptists who were burned in Smithfield). This nobleman wrote to Lord Cromwell in reply to a letter, it should seem, which he had received from him on the subject, but all intercession was in vain; the *Vicegerent,* though the *second* man in the kingdom, was not the *first!* nor was the death of Tyndale the first instance in which his power was insufficient to prevent the martyrdom of *Sacramentarians!*

The last prayer of this extraordinary servant of Christ speaks very plainly the dying opinion of the martyr as to whose influence his death was to be attributed. Fox strongly intimates that the large sums of money which Philips the traitor expended in this unjust prosecution, must have come from the Chancellor: and if so, doubtless with the approbation of the king. That the king had for years been violently incensed against Tyndale, instances have been given in the course of this history: hence his concurring with the Cardinal and the Prelates in the suppression of his New Testament and his other works. Nor is it difficult to conjecture the causes of his royal anger and malice. Tyndale had not in any way or on any occasion recognized the supremacy of the king, in all or any causes ecclesiastical, nor joined in the delusive flattery of addressing him by fulsome *dedications* as being "by the grace of God Defender of the Faith, and in earth the supreme head of the Church of England:" he had neither looked to him for patronage or support. But on the contrary, had reproved his vices and called upon him to repent of his having joined in persecuting the saints of God. "If the king's grace, (said Tyndale in his supplication,) and other temporal persons conspiring with the temporality be of ignorance, I doubt not but *their eyes shall be opened* shortly, and they shall see and repent," &c. This was language too uncourtly for such a vain pedantic tyrant as Henry VIII. The conduct of Tyndale towards him was framed on the model of that of John the Baptist towards HEROD:—and as the character of the monarchs, so the character of these servants of Christ, and also their ends, were very similar. It was not possible, that one who in matters of religion owned no authority but that of Christ, admitted no appeal but to the Scrip-

tures alone, acted on the principle of private judgment, and taught it to others in the fullest extent, whose description of the church of Christ destroyed its national constitution, and whose notions of its officers struck at the foundation of prelacy as well as of popery, it is no wonder, I say, that the Pope, and King, and the Cardinal, and the Chancellor and the Bishops, and their numerous sycophants and dependents, should all join in the cry, "*Away with such a fellow from the earth, it is not fit that he should live!*" Nor is it wonderful under such circumstances, that the martyr should consider the king as being the soul of the conspiracy against him, that he should have exclaimed loudly and fervently at the stake—"Lord open the king of England's eyes."

It has been stated that he was an *elder* of a congregational church; and that he was well acquainted with such discipline, is evident from his thus writing of private offences in regard to members of the same church. "And I will ask my brother forgiveness (if the peace I mean, be not made already) and will make to my power such satisfaction to him as shall seem right in his eyes, if he be reasonable, or as the congregation should assign, or faithful men appointed thereunto by the congregation, or such as I and he shall agree upon, and will endeavour myself to do so no more with the help of thy grace, and will submit myself to the wholesome ordinance of the congregation according to the doctrine of thy son Jesus and of his faithful apostle, for there is none other name under heaven than Jesus given to men that we may be saved by." Acts iv.

Whether he was a Baptist or not let the reader of his works decide:—"In the obedience of a Christian man," he speaks thus under the head "*Baptism.*" "The washing preacheth unto us that we are cleansed with Christes bloud shedding, which was an offering and a satisfaction for the sin of *all that repent and believe, consenting and submitting themselves to the will* of God. *The plunging into the water* signifieth that we die and are buried with Christ, as concerning the olde life of sinne which is Adam. And *the pulling out againe*, signifieth that we rise again with Christ in a newe life full of the Holy Ghost, which shall teach us, and guide us, and work the will of God in us, as thou seest."* Rom. vi.

The following description of the ministry and character of Tyndale by the excellent *John Fox* is remarkably striking and correct:—

"When the Sunday came, then went he to one merchant's chamber or other, whither came many other merchants, and unto them would he read some one parcel of Scripture, the which proceeded so fruitfully, sweetly, and gently from him (much like to the writing of St. John the Evangelist,) that it was heavenly comfort and joy to the audience to hear him read the Scriptures: and likewise after din-

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* "A brief declaration of the Sacraments, expressing the fyrst oryginall, how they came up and were instituted, with the true and moost syncere meaning and understandynge of the same, very necessarye for all men that wyl not erre in the true use and receaving therof. Compyled by the godly learned man Wyllam Tyndall. Imprinted at Londonby Robert Stoughton, dwellynge within Ludgate, at the sygne of the Bishoppes Miter." This is a 12mo. printed in black letter without date, but thought to be about 1533, consisting of 36 leaves or 72 pages. It is a most elaborate and scriptural defence of the views of the *Sacramentarians*, and is printed in the "Works of the English and Scottish Reformers," with another title. Vol. iii. Edited by the Rev. J. Russel, A.M.

ner he spent an hour in the aforesaid manner."

"In opening the Scriptures, what truth, what soundness can a man require more, or what more is to be said than is to be found in Tyndale? In his Prologues upon the five books of Moses, upon Jonas, upon the Gospels, and Epistles of St. Paul, chiefly to the Romans; how perfectly doth he hit the right sense and true meaning in every thing! In his obedience, how fruitfully teacheth he every person to his duty! In his Exposition, and upon the Parable of the Wicked Mammon, how pithily doth he persuade! how gravely doth he exhort! how lovingly doth he comfort! simply, without ostentation; vehement, without contention. Which two faults, as they commonly are wont to follow the most part of writers, so how far the same were from him, and he from them, his replies and answers to Sir Thomas More do well declare. In doctrine sound, in heart humble, in life unrebukeable, in disputation modest, in rebuking charitable, in truth fervent, and yet no less prudent in dispensing the same, and bearing with time and weakness of men as much as he might, saving only where mere necessity constrained him otherwise to do, for defence of truth against wilful blindness and subtle hypocrisy. Briefly, such was his modesty, zeal, charity, and painful travail, that he never sought for any thing less than for himself, for nothing more than for Christ's glory, and edification of others; for whose cause he not only bestowed his labours, but his life and blood also. Wherefore not unrightly he might be then, as he is yet called, the Apostle of England, as Paul called Epaphroditus the Apostle of the Philippians, for his singular care and affection towards them. For as the Apostles in the primitive age first planted the church in truth of the gospel; so the same truth being again defaced and decayed by enemies in this our latter time, there was none that travelled more earnestly in restoring of the same in this realm of England than did William Tyndale."

The following epitaph is the only one that has been as yet composed for this "Apostle of England!"

"Not worthy to contain so great a mind,
Tyndale for Christ, his country leaves behind;
Maligned through life,—victim of popish lies;
While praying for his enemy, he dies:
Blest man! thy British blood was nobly spent,
The ENGLISH BIBLE is thy MONUMENT."

Works quoted:—Fox's Acts and Mon. vol. ii. Strype's Life of Cranmer; Sir Thomas More's Dialogues; Life of Sir Thomas More; Tyndale's Testament and Pentateuch; Coverdale's and Matthew's, and Taverner's Editions of the Bible, &c.; works of Tyndale, Frith, and Barnes.

London. J. I.

REVIVAL OF RELIGION.

SUBSTANCE OF AN ADDRESS DELIVERED AT EAGLE STREET, ON THE EVENING OF DEC. 10, 1828, BY THE REV. JOHN EDWARDS, OF WATFORD.

"Wilt thou not revive us again?"—
Psalm lxxxv. 6.

MY CHRISTIAN FRIENDS, THESE words suggest to us, some appropriate meditations ere we close the solemn services of this interesting day. The expression "*revive*" in this connexion, conveys reproof, instruction, and encouragement. The use of this prayer in a spiritual sense, implies that we need to be revived *again*, that true religion has been suffered to decline, that all our help must come from God, that he who quickened us at first, and that he who has renewed the strength of

others will also revive *us again;* if we seek him with our whole hearts.

We know that true religion in its nature and principles is always the same. The prayer implies both its existence and its declension—"*the wonted force and vigour of those who thus prayed were abated;*" and they plead past revivals and former enjoyments, and the experience of others, saying in effect; "Wilt not thou who art the author of our faith be the finisher also?" Thou who hast visited *others* with times of refreshing, wilt thou not revive *us* again? Lord to whom shall we go? thou, *thou alone* hast the words of eternal life!

Having, my Christian friends, been encouraged by good tidings of what the Lord is accomplishing for others, we have this day been praying for a better state of things amongst ourselves. I shall point out some of those things which most usually occasion a *decline,* and others which accompany a *revival* of religion.

I. The first resolution which follows the text, is a renewed and zealous regard to the Scriptures of truth. ver. 8. I will hear what God the Lord will speak, &c. And if we examine the history of past ages, we shall find, that true religion has prospered or languished, in proportion to their regard to, or neglect of the word of God. Thus in the days of Manasseh, when the book of the law was lost, and could not be found even in the temple, the abominations of idolatry became open and universal in the land of Israel; when Josiah succeeded, the lost book was found, and the reading of it to the people became the chief instrument of the reformation which took place. Another glorious revival took place in the times of Ezra and Nehemiah, by the same means. It was when "they read in the book of the law of God distinctly, and gave the sense, that the people understood the meaning, wept bitterly, and entered anew into covenant with God.

At the time of our Lord's coming, the forms of religion were observed, but every thing indicated that the power of it was little understood; one cause of it is declared to be that "the Pharisees had made void the word of the Lord through their traditions." In like manner the revival by the preaching of John the Baptist and the introduction of Christianity was attended by a constant appeal to the Scriptures!

In confirmation of this sentiment it would be easy to trace the awful apostacy of the church of Rome to the disuse of the Holy Scriptures; and to shew that the reformation from popery was chiefly accomplished by their returning to the word of the Lord. Let it not be thought that by laying this stress upon the use of the Scriptures, we view them in any other light than as the means by which the Lord is pleased to work his own will. Every instrument implies an agent: that agent is the Holy Spirit; but when do we hear of his influences being felt where the word of God is either unknown or neglected? On the contrary, may we not conclude that as the word was indited by the Spirit of God, that a disregard of the Scriptures is one of those evils by which the Spirit has been grieved, and on account of which his more copious influences, have been, and are still withheld from us? Let us call to mind our own experience, and we shall find that usually in seasons of doubt, of langour and of difficulty, it was by his word that the spirit quickened, strengthened, and comforted

us! O then, how ought we to prize that word which the Lord "hath magnified above all his name," which David "esteemed more than thousands of gold and silver," and which is the appointed medium of sanctification and comfort to every believer. Hence our Saviour prayed for all his true disciples, "Sanctify them through the truth, thy word is truth." The Scriptures contain doctrines to be understood and believed, precepts to be learned and obeyed; and remedies to be applied; but if any of us remain ignorant of their contents, or regardless of their application, their being easy of access will but render us more inexcusable if we are not made wise unto salvation.

II. Let us enquire whether we have at all times been careful to understand and remember the subject of our own prayers? It is very awful to think of approaching the Searcher of hearts, without understanding what we say, desiring what we ask for, or believing that our prayers will be heard. And yet who can say that no degree of this solemn mockery runs through his petitions? Alas, how many prayers have been presented, that came not from the heart, were forgotten as soon as uttered! Need we wonder if no answer were obtained? It was the resolution of David to pray and look up. "Unto thee will I direct my prayer and will look up." Ps. v. 3. But we have sometimes prayed and instantly looked down, pursued the world and forgot our own petitions! Yet when we address a letter to an absent friend upon important business we look for an answer; we often recal the contents of our requests, and continue to cherish expectation till we shall have a reply; so does the invalid who applies to a physician, or the man who consults a legal adviser; they each state their case and look up. Observe that poor man who has just knocked at a rich man's door. He states his deep distress, and begs relief; watches and waits till he is answered. But some Christians often go away, one to his farm another to his merchandize, and think no more of their prayers. On the other hand, did we carefully remember what we have prayed for, how would it secure our circumspection and stability. What meekness and humility might be expected from them who have been confessing their own sins, and resolving to 'go softly all the days of their life!' What vigilance from them who have been lamenting the plague of their own heart! what zeal and activity from them who have been giving thanks for their own deliverance, and imploring the influences of his Holy Spirit to revive the heart of the contrite and turn the children of disobedience to the wisdom of the just!

III. Let us cultivate a humble and believing dependence upon the influences of the Holy Spirit. It is indeed the Spirit that quickeneth; and let the consideration of what he has done for us, make us at once humble and thankful. If we are not now what we desire to be, we are not as we once were. We much need reviving, but when the Spirit first found us we were destitute of life, like a condemned criminal in a putrid fever: there was the hand of a double death upon us. Till quickened by the Spirit man is dead in sin, and under the condemnation of God's righteous law. And even after we have been raised from this state of distance and of death, we often need to be revived again; a sense of this need is a sign of life, as hungering and thirsting are as much proofs of life as eating and drinking, so

we trust the earnest desires so often and so fervently expressed this day, are some proof of spiritual life, though it has been also an acknowledgment of its feebleness. That we may ascertain whether from this time we begin to recover, we shall point out some symptoms of its operations on the hearts of sincere penitents.

1. It is the Holy Spirit that quickens our convictions of sin, particularly the remembrance of our own sins. Many sins impress us less as time removes them to a distance from us; and a sense of their guilt often wears away by forgetfulness, instead of being washed away in the blood of Christ. But the operation of the Spirit upon our hearts will make us of quick understanding in the fear of the Lord. Under his influence we detect our own sin, where others would not accuse us of it, and remember those sins which they had perhaps forgotten; and whilst some say with Cain, "My punishment is greater than I can bear," the true penitent says with David, "My sin is ever before me!" Sin is embittered to him by the very hope that it is forgiven; his deepest regrets are felt at the foot of the cross.

2. The Spirit also quickens our spiritual desires and enjoyments. When He shews us the fulness that there is in Christ, its adaptation to our necessities, and the freeness with which it is imparted to those who come unto God by him, and enables us to taste and enjoy the things of the Spirit.

We need his influence in maturing all the graces of the Christian character, and in performing every duty of the Christian life. We need the help of the Spirit, especially in prayer, as a spirit of grace and of supplication. What says the Apostle? "We know not what to pray for as we ought, but the Spirit helpeth our infirmities." The wisest if left to themselves would often ask amiss either as to the object or the motive—but he maketh intercession according to the will of God. The most zealous grow careless and formal—but he quickens when our souls cleave to the dust. The holiest contract fresh guilt, and when they remember God are troubled—but He revives their confidence by the application of the blood of sprinkling, and restores unto them the joys of God's salvation. Hence the caution against "grieving the Holy Spirit of God, whereby we are sealed, unto the day of redemption." It would not only be the vilest ingratitude, considering what he has done for us, but the greatest folly, to provoke Him by our sins; for who besides can restore us to repentance? Hence the exhortation, '*Quench not the Spirit.*' Floods of iniquity will quench the holy flame. "Minding earthly things" intensely, will tend to smother it. Neglecting the means of grace is like leaving a fire without supply of fuel, it dies away—trusting in the means without enjoying his influence, is offering contempt to him who holds our souls in life. O then brethren, with what resolution should we follow up the confessions and supplications of this day! Let us hasten to our closets, enter the chambers of imagery, and desire to detect every secret sin—and should the enemy of souls pursue us even to the mercy seat, let us pray that the Spirit of the Lord may lift up a standard against him.

But a diligent regard to the state of religion in our own hearts, and in the respective churches with which we are connected, will not lead to the neglect of those persons that are yet without. The land within is the land possessed;

but the land without is the land of promise. The whole earth is promised to Messiah, and certainly will be possessed by him in due time. Whilst we look upon the state of the world with grief and compassion, let us not regard it with despondency. "It is said that such was the confidence of the Romans that they should conquer the Carthaginians, that they sold at a public auction, and for a great price, the ground upon which the camp of Hannibal stood. When this fact was known it inspired the Romans with fresh courage, and their opponents betook themselves to flight." Courage then my fellow Christians: the whole land is before us, and by the power of the Divine Spirit we are well able to possess it; and ere long we shall hear the triumphant shout of victory. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." The Lord hasten it in his time!

BLESSED ARE THEY THAT MOURN."

IT is a very serious evil that men do not distinguish between things that differ. Mourning is inseparably connected with true religion; and hence it has been considered as the *offspring* of piety. This idea is, however, inadmissible, and grossly erroneous. Religion can give birth to that only which makes us happy. What is not inherent in a thing, can never spring out of it; but true religion contains only what is morally excellent; purity, goodness, mercy and truth. That all who possess genuine piety do mourn, is certain; but their grief arises not from the possession of religion, but the want of it; from a view of the imperfect state of their characters in the sight of God, together with a contemplation of the sins and consequent miseries of those around them. Their piety will not be perfect till they are removed to a better world, to live for ever under the full influence of holy principles, and never more to heave a sigh or shed a tear.

Moreover, all the real and solid joy which is in this world, arises wholly from the influence of true religion. Whatever nation has existed without holiness, that nation has had no solid, no lasting felicity; and the farther any individual or people recede from the paths of purity, so far they depart from real blessedness. "Their sorrows shall be multiplied that hasten after another god." "There is no peace to the wicked." Could the fear of God be wholly banished from the human mind, and holiness driven from this world, lamentation and woe would burst from every heart, and the appropriate name of the earth would be Aceldama!

Mourning in the present state of things is inevitable. Men who have no religion, have however, the greatest portion of distress. We have apostatized from the Author of our existence, and God has frowned upon us, and blighted all our prospects. Sin has mingled wormwood and gall with every potion we drink, has strewed ashes on all the bread we eat, and planted thorns in all the ways we must travel through life. True, religion does in this world separate these painful admixtures, eradicates many of these thorns, and sanctifies the tears which flow from inevitable evils. Yea, it renders the very sorrows of life tributary to the soul's moral welfare, and subordinates the natural evils which spring from moral pollution to the aiding of holy desires, and the bringing the mind to Christ, the only Saviour from all sin.

Could a man by a course of depravity banish all sorrow from his

mind, this could be effected for a very short season only, and then he must lie down in everlasting sorrow. Why should hands so feeble attempt to raise a mound against an ocean of woe? The sinner must flee to Christ or he will be overwhelmed for ever. See the reckless rebel who has dismissed all his grief, is he not the maniac dancing on a precipice? Or is his soul benumbed? The opiates which have produced a temporary stupefaction are expending their force, and with returning sensibility he will experience all the writhings of agony and torture. Man as a sinner must mourn. The only choice left is, whether he will for a season sorrow after a godly sort for his sins, or be doomed under the influence of their curse, to suffer in everlasting despair. Now is the only moment to make his election, and he who knew all things said, "Blessed are they that mourn."

The mourning connected with true religion, arises from an accurate view of prevailing iniquity. The penitent will be deeply sensible of his own depravity. This will the most powerfully affect him. His pride, carnality, backslidings of heart, and sin in every view in which it prevails in himself, will abase him in the dust, as it will be painfully evident to himself, that he has dishonoured his Redeemer, failed to give the world a correct specimen of the influence of the gospel, and his Lord an adequate expression of his gratitude and love. The wretchedness and misery of mankind, will produce heart-felt sorrow. While the Christian is looking abroad on a fallen world, while he is praying and labouring for its restoration, men are in these very moments actually perishing by thousands. Thousands are sinking into unavailing sorrow, lamentation and woe, where even the mercy of God and the work of Christ are no longer the foundation of hope. For these things the man of holy benevolence must weep, his eye will affect his heart. But he is still blessed.

His deep sense of these evils will preserve himself from many sins, snares and temptations to which he is constantly exposed, and which would be the sources of the severest afflictions he could endure. This is not a small comfort; to look back on all the way in which the Lord has led him, and to know that he has stood where thousands have fallen. But he will also enjoy a sense of divine forgiveness. God will put away all his transgressions, and his conscience will, through the blood of Christ, be purified from guilt. His Father shews mercy unto him, notwithstanding all that he has done. And oh, what felicity, what holy joy mingles with his tears! But how will this blessedness be increased, from the pleasing assurance that in a little while, he will be delivered, fully and perfectly delivered, from the cause of all his calamities, his own sins. Yes, he will presently be holy as his heavenly Father is holy. And in looking onward a little, he sees moreover, the day approaching, when millions and millions from every quarter of the globe, will be restored to God; when the bonds of iniquity will be broken; and the captive emancipated and free; when war shall cease to the ends of the earth, and all nations be blessed in Christ. Oh, what consolation to think of a restored, a renovated world! Then shall it be said that the holy city, the new Jerusalem has come down from God out of heaven, prepared as a bride adorned for her husband.

London. I. M.

POETRY.

The Wreath of Love.

[The following Lines were written for a Family Party, on the day on which the late Rev. W. W. Simpson completed his 80th year.]

First Voice.

Come, twine a wreath, and join your hands,
And bind it with Affection's bands;
Let roses crown our aged sire,
Their scent, like love, will ne'er expire.

Second Voice.

No—roses shall not deck his brows,
They'll ill beseem the gathering snows;
Bring bays and laurels, that have been,
Like love, in every season green.

Third Voice.

Nay—these are wreaths that warriors claim,
All bloody, from the hand of Fame;
Bring leaves from off some ancient oak,
Which stands, like love, through every stroke.

Fourth Voice.

O, mock him not—the oak should be
For younger, stronger swains than he;
Bring ivy from some crumbling tower,
Of deepest hue in latest hour.

Fifth Voice.

Too deep its hue, and far too sad
For this high day, when all are glad;
The lighter vine-leaves rather bring,
Like gentle love their tendrils cling.

Sixth Voice.

'Tis Bacchus' plant—*he* shall not be
The god of our festivity;—
Go, bring, and for your wreath entwine,
Sweet buds of early eglantine.

Seventh Voice.

Its thorns will tear—and all the flowers
That ye can cull in desert bowers,
Are drooping with the blight of sin;
Have each a sting conceal'd within.

Eighth Voice.

Then bring them pure from Zion's hill,—
For ever fresh from Siloa's rill;
Ye shall not find such flowerets on
Parnassus, or on Helicon.

Ninth Voice.

No fitter chaplet can there be,
Than Nature's own white "almond tree;"
"A crown of glory," when it twines
The brow on which Religion shines.

All.

We'll weave no wreath save that of love,
'Tis what the seraphs wear above;
Come, join your hearts, and join your hands,
And bind it with *religion's* bands.

S. M. R.

HYMN

For a Family Party, on the late Rev. W. W. Simpson completing his 80th year.

Almighty Father! God of love!
Deign to accept our song of praise,
For health restored and strength renewed,
And promise of yet longer days.

When man's last foe stood near his bed,—
To cheer thy servant Thou wert there;
To pour fresh blessings on his head,
And hearken to his fervent prayer.

As Israel's king was snatched, of old,
From death, by thy almighty hand;
E'en so was he—whom we behold,
Surrounded by this filial band.

O, may his gratitude arise
Before Thee, to the highest heaven,
As rose the shepherd's sacrifice,
A token of his sins forgiven.

And, gentle as the evening dews,
Thy grace upon his soul descend,
And grant him clear, extatic views
Of Him who is the sinner's friend.

Thus bless'd, supported may he be,
Till life's uncertain journey cease;
And calmly, at its close, to Thee,
Commend his soul, and sleep in peace.

Almighty Father! God of love!
Deign to accept this song of praise,
For health restored and strength renewed,
And promise of yet longer days.

REVIEW.

A Defence of the Scriptural Doctrine concerning the Second Advent of Christ, from the Erroneous Representations of the Modern Millenarians. By WILLIAM HAMILTON, D. D. Minister of Strathblane. Hamilton, Adams, and Co.

THE religious state and improvement of our race, through the future ages of time, is a subject of affecting and solemn interest to all devout and reflecting minds. To love mankind with the generous and cordial affection which a tender and enlightened piety inspires, to feel as we ought to feel, a holy and fervent solicitude for their true happiness, awakens a deep concern to ascertain, as far as we can, what the religious condition of all future generations will be down to the final conclusion of this mortal state. Much as this sacred curiosity has lately prevailed among Christians, and enlarged the circle of their devotional hopes and felicities, we know there is still a great defect to lament in profound sensibility and devotion, for an object so immense as the spiritual happiness of mankind. We wish to cherish this generous and elevated temper in ourselves and others to its highest ardour, that it may give enlargement and fervour to our prayers, and tenderness to our devout affections, and move us to more constant activity for the attainment of our object. One of the best means for nourishing this temper, is a frequent and bright anticipation of the result which is promised to our devotions and labours for the good of our race. Who can think of the innumerable multitudes of guilty and immortal beings that will people the scenes of this world for many ages to come, perpetually multiplying in number beyond all assignable limits, till the last child of our race shall be born, without earnestly wishing to know what shall be their spiritual condition, and what their character and destination for eternity. The melancholy condition of mankind through all time until now, to such as view it in a serious light, and with deep religious sensibility, opens a vast and solemn contemplation. The review of the past is gloomy and distressing; the present, though rich in promises of improvement, affords but little repose; so we are compelled to turn in pious and sublime hope to the prospect of the future, for nearly all the comfort we can have amidst the sadness of this wide contemplation. It is while musing on this great prospect, with the solemnity and interest which every Christian should feel in the future history of mankind, that the prophetic declarations of the word of God become most precious and delightful. They do not, indeed, shed so perfect a light over the vast scene as we might wish to have; they leave us in uncertainty respecting many points on which we should love to be informed; but they have sufficiently illuminated the prospect to give us great consolation and delight. Without satisfying our wishes to the full, they give us, what is quite enough for the purposes of comfort and activity, the consoling assurance, that the Lord Jesus will become in literal truth the Saviour of the world, that his religion in all its spirituality and glory will be extended over the whole earth, and the number of his true and happy servants be vastly enlarged. This world will become and continue for a long period a Christian world. In this consoling and glorious assurance, nearly all good men are comforted and perfectly agreed. We wish they would all repose on this grand and delightful certainty, of which no serious believer can doubt, and labour and pray without ceasing for its full accomplishment. But some of them unhappily, when they come to paint the scene, to describe and adorn the holy and splendid prospects which the word of God has opened to our contemplation, introduce numerous embellishments that

serve to no other purpose but to dazzle and confound the mind. They turn the prophetic descriptions of the purity, loveliness and splendour of the church in future ages, which are so glorious and soothing when meditated in simplicity and love, into a topic of speculation and dispute. By this means the spirituality and grandeur of the prospect, on which the prophets delighted to lavish all the images of beauty which their inspired fancy could devise, and which should touch the heart of every Christian with joy unspeakable and full of glory, is merged in and exchanged for a conflict of human opinions.

Many of our readers are aware that for some time past a considerable band of very able and excellent men have devoted great attention to the prophecies which relate to the introduction and nature of the Millenium. Their publications on the subject have given rise to the controversy which is treated with powerful ability in the volume before us. With all deference and even devout admiration for some of the excellent men who have written on this topic, with a fervour and devotion worthy of a better cause, we cannot but say that we look upon it as one of the most fanciful and useless controversies which has ever engaged the attention, and consumed the time of the servants of Christ. We have paid considerable attention to what they have said, we have meditated their views in a serious manner, we have compared them with the word of God, and sought for divine illumination to guide us while so employed; but at the close of this labour we are mortified to find that we have gained scarcely any new light or benefit whatever to reward us for our toil. We think they have completely failed to establish any views of the approaching kingdom of Christ different from those which are commonly held. The views that we formed of the Millenium many years since from the study of Dr. Whitby's most admirable discourse on the subject, and which have been confirmed by all our subsequent reading and meditation on the prophecies, remain unchanged; so they must remain, until his ample statement of scriptural facts, and powerful reasonings upon them are answered. It is very strange that none of the fervent advocates of the modern theory, to which his sentiments are completely opposed, seem to have paid any attentention to the work of that great critic and divine: a work replete with the most enlarged and luminous views of sacred truth which are sustained throughout, by reasonings that remain untouched.

When we first took up this volume, we intended to go into rather an extended view of the subject in all its parts, for it is one in which we greatly delight; but further reflection convinced us that it would be an unprofitable task for ourselves, and that it would be wrong to perplex the minds of our readers with such useless and fleeting speculations as we should have to bring forward, and then refute, in an ample discussion of the topic. Christians have, or ought to have, something nobler to do in this world of conflict and labour than to waste their time in musings that lead to no beneficial result,—or to be amused with prospects and visions that will never be realized in this state of mortality.

The grand point in the views of the modern Millenarians is the personal coming and dominion of the Redeemer on earth, where they expect him to remain in power and majesty for a long period of time. This wonderful prospect seems to have in their minds all the beauty and glory of divine certainty attached to it. No wonder they are absorbed and delighted by even the distant effulgence of such a vision. On such as have persuaded themselves of its truth, and live in the full expectation, of their Lord soon descending from heaven, we can easily imagine it to have a most devotional and happy effect. But we cannot indulge the high anticipation that the Saviour of mankind will ever again take up his abode in this world. After the fullest attention, that we have been able to give to what has been said in favour of it, we cannot find any solid proof whatever in the predictions of Scripture for this solemn and glorious fancy. The whole scheme depends on

this point. It seems to us an easy matter for every one to decide. The most simple reader of the Bible may satisfy himself beyond a doubt, of these plain and solemn facts which are stated in numerous passages — that the second coming of the Saviour will be attended by the resurrection and judgment of all mankind—by the condemnation of all the wicked, and the glorification of all the saved—and by the conflagration of the world. These facts are inscribed with piercing and awful brightness on the sacred pages. But if these final solemnities shall attend the coming of the Redeemer, if all mankind shall be removed to the abodes of eternity and the world be consumed, there will plainly be no time or room for the wonders and glories which the Millenarians have pictured out and rejoiced in.

There is one important passage of Scripture which is so expressly opposed to their views, so decisive on the point that the Millenium will take place *before* the second coming of our Lord, that we wonder how they can hold their views in the face of such a declaration. "Repent ye therefore and be converted, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ who before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." Acts iii. 19—21. We cite from the volume before us Mr. Faber's improved rendering of the latter part of this passage, and some of his excellent remaks upon it:—

"There can be no doubt that the clause ought to be rendered: *whom heaven must receive, until the times of the accomplishment of all the things which God hath spoken by the mouth of all his holy prophets since the world began.*

"From this translation, which with the ancients, I conceive to exhibit the true sense of the original, the inference is sufficiently obvious.

"If heaven must receive and retain Christ, *until* the full accomplishment of all the things which God hath spoken by the prophets, since the world began, down to the time when the Apostle uttered the passage now under consideration: then, assuredly, the literal second advent of Christ cannot take place until after the complete expiration of the Millenarian period of blessedness. For Daniel, and Isaiah, and Joel, and Zachariah, all foretel the occurrence of such a period, as immediately following the conversion of Judah and sychronical overthrow of the great Roman confederacy. But, according to St. Peter, heaven must retain Christ, *until* the accomplishment of all the prophecies which had been delivered anterior to the time when he made such a declaration. Therefore heaven must retain Christ, *until* all the ancient prophecies, respecting the Millennial period of blessedness upon earth, shall have received their full accomplishment: and, consequently, the literal second advent of Christ cannot occur, *until after* the close of the same predicted millennial period of blessedness." p. 163.

While we much lament the unbounded wildness of fancy, together with the waste of time and effort which many are expending upon this subject, we cannot but hope that some good will result from the controversy. If it shall awaken more devout and thoughtful attention to the prophecies which depict the future piety and glory of the church among Christians in general, and thus tend to increase a spirit of prayer and activity for their final accomplishment, a great benefit will be secured. Every thing of this sort is most valuable for our own minds and for the good of others. We have long been disposed to think that most Christians do not give half attention enough to the predictions of Scripture concerning the kingdom of Christ, which we are assured will at some future period, and perhaps in a short time, illuminate and bless this lost world with a spiritual beauty and glory so transcendent that we cannot fully conceive it. Leaving all inferior anticipations and details of the great scene out of view, which cannot be decided till the period shall come, we may meditate and repose on the glorious assurance with unspeakable delight, that our divine Saviour will gain a perfect conquest over all that is opposed to him, and extend the light and holiness of his dominion over the globe. This world shall be renovated and saved.

This holy and magnificent anticipation, so beautiful to the fancy, so consoling to the heart, so animating to our hopes, so inspiring and devotional in all its effects, should be constantly cherished by such as love their Saviour and love their race. The certain prospect of this transporting and sublime improvement in the condition and character of mankind, ought to have a large and delightful place in our contemplations. When meditated in the clear and beautiful lights which the word of God has shed over it for our consolation, and with a sober and devotional spirit, it presents a scene of glory and holiness to contemplate and love, inferior only to the perfection and splendour of heaven where God will be all in all.

We have no taste for speculation in these sacred matters. We wish to turn all our views of this blessed period to a devout and practical account. We wish our readers to do the same. Let each of them remember and feel, even the most weak and humble, that he can do something towards promoting the glorious completion of all that a Christian should fervently desire on earth. Besides constantly praying for it in faith and hope, each may be assured that every little effort he makes, whether to give his money, or to teach a child to read the word of God, or to instruct a servant, or to improve a friend, or to set a holy example to his family and neighbours, will be employed by the gracious Redeemer among the infinity of means by which he will accomplish the spiritual restoration and happiness of mankind. Every Christian should feel a devout ambition to share in the glory of this blessed and splendid consummation, which, though he will not behold on earth, he will hear of in heaven with rapturous adoration and delight.

To all such as are perplexed by the fancies and speculations of the Millenarians, we cordially recommend Dr. Hamilton's work, as adapted to give them the best satisfaction. He has met his opponents at every point, and we think he has done it with complete success. It appears to us that he has proved their views to be quite unscriptural, and even absurd. We must, however, remark, that he has frequently written with a severity of tone which we cannot approve, how much soever he might have been provoked by the dogmatism and contempt displayed by some of the party to whom he is opposed. We earnestly wish for all religious controversy to be conducted with the mild and benignant temper of true religion. Those who wander from the truth in the things of God, deserve our pity, but not our contempt.

The Divinely appointed Means for preserving a prosperous, or restoring a declining Church. A Sermon, preached at the Baptist Monthly Meeting, held at Maze Pond, Southwark, Nov. 18, 1828. In which it is recommended to the Baptist Churches, speedily to observe a Day of Humiliation and Prayer; with an Appendix, on the Nature and End of Christian Fasting. By Joseph Ivimey. Wightman and Co.

This is an earnest, warm-hearted Sermon, from Heb. x. 19—25. After introductory observations on the early declensions in the primitive churches of Galatia, and five out of the seven churches in Asia Minor, mentioned in the second and third chapters of the book of the Revelations, and on the exhortations in the Epistle to the Hebrews, from which Mr. Ivimey has taken his text, he points out four "divinely prescribed remedies," as the means of reformation, wherever churches are tending to declension; and these are—"1. United Prayer. 2. A steady adherence to the faith of the Gospel, and a consistent profession of it. 3. Mutual Affection. 4. Constant attendance upon the public means of grace."

In the course of the Sermon, the worthy author, in addition to his important remarks on these topics, presents his readers with a number of historical details, illustrating different parts of his subject; and notices with great pleasure the accounts of revivals in religion now taking place in Wales, and in America; and by this means

shews us, from what the goodness of God has done in times past, and is doing at the present time, the encouragement we have still to pray and hope that he will not "forsake the work of his own hands."

In the "Appendix, on the nature and end of Christian Fasting," Mr. Ivimey gives us a condensed history of what is stated on the subject of fasting, both in the Old and New Testaments; and towards the close says, "My conclusion is, that as a Christian practice, fasting is to be attended to whenever the presence of Christ is not enjoyed, and the evidences of his blessing are not experienced, whether by individual believers, or by congregated communities."

Although our limits do not admit of an extended review of a single sermon, we may be permitted to add a few general observations. The four "divinely prescribed remedies," mentioned above as the basis of this discourse, are of undeniable importance. God grant that they may all be felt, and practically regarded in proportion to their consequence! We then might hope that the Lord would revive us again, and cause his people to rejoice in his goodness. It is a remarkable, and we trust a favourable circumstance, that there is a feeling of the *need* of a revival in congregations and churches, not deficient either in members or in attendance. It is we hope distinctly perceived by many in our churches, that something more is still wanting to their real prosperity. What they earnestly wish to see is the conversion of sinners, the animating influence of the hopes and motives exhibited in the Gospel, proving that they are indeed made alive unto God through Jesus Christ our Lord. It is painful and lamentable that many, perhaps in all our congregations, attend with tolerable regularity from year to year, who we cannot hope are converted unto God. In them we see no signs of a new heart and a right spirit. They hear the appeals and invitations of the Gospel, without being affected by them. We look at them both with grief and pity, and say, surely they cannot all die thus! But who can effect that great change which is essential to their future happiness? None but the Most High. Such persons do not think how forcibly they prove the doctrine which they *hear*, and which we fear they sometimes *deride*, that the salvation of a sinner is the work of the Lord alone; for if outward means could secure it, many of them would not be in their present situation. It is painful also to see how many in the profession of the faith of the Gospel, appear to feel very little of its internal vivifying influence. We do not, of course, know how they are engaged in their retirements; what attention they give to the word of God and prayer, either in their families or in privacy; or how far they are in real earnest in maintaining the inward conflict with the corrupt tendencies of our nature;—but was there a strong sense of the excellence and reality of the great sentiments of the Gospel, and an earnest engagement of heart in attending unto them, surely we should see effects arising from these causes, for which we now look in vain. The world, and the things of the world, its trifles, its habits, and we fear too often its follies, engage their attention. To these they pay a marked regard, they warmly pursue them, and are cold and indifferent only in the great concerns of eternity! It would be a happy thing if we were all to ask ourselves, whether *we* also are not influenced by the contagious atmosphere in which we live? Were we better Christians, we might surely hope that those around us would be better also. We wish this sermon may be extensively read, and that the endeavours and prayers of the author and of his brethren may be followed by a copious effusion of the divine blessing.

The Advantages of Union among Brethren. A Sermon preached to the Baptist Association for the Counties of York and Lancaster, at Hebden Bridge, May 29, 1828. By PETER SCOTT.

PERHAPS there is no class of productions with which the press teems, more ephemeral than that of single sermons. There are some of value, many indiffe-

rent, and not a few which venture from the snug retirement of a minister's desk, which possess but little claim, and indeed stand but little chance to be heard amongst the many candidates for public attention. But though few of these can hope to survive a short-lived day, or to float down the stream of time to another age, we are not disposed much to regret their publication. They have their local interests and temporary advantages. There is a little circle in which they are respectively prized, for their relative value at least, if not for their intrinsic worth. They are cherished memorials of a dear friend, or a beloved pastor.

It is not to be expected that in such a miscellany as ours we should do much more than merely to announce the greater part of those which come under our notice. A full review of some of them would be needless, and perhaps worse. To subject these productions of pious zeal to that ordeal, through which we, as reviewers, have the privilege of making authors pass—to weigh them in the balances of rigid criticism, and pronounce them wanting, would wound the feelings of many, and do good to none. And of those which we think are entitled to commendation, but a brief account is generally given; our space is too limited to admit of any thing more. But we feel now and then disposed to step out of our usual track, and the present occasion is one which, we think, will justify us in doing this.

The sermon before us is evidently the production of a vigorous mind, of one accustomed to think and reason, as well as to declaim; who, rich in his own resources, is not confined to mere common-place remarks. It was delivered at an Association of Baptist churches in the counties of York and Lancaster. The impression produced by the delivery of this discourse was, we are informed by those who heard it, so deep and general as is seldom witnessed on such occasions. The effect was not admiration of talent, surprize at originality, delight in the beauties of composition; it was not the man, nor his manner, but his subject, that interested all, and affected all. It was a feeling of holy love and melting tenderness which pervaded the whole congregation. A sacred influence seemed to descend, soft and penetrating "as the dew of Hermon." When, at the close of the sermon, the minister of the place gave out that hymn—

> "Blessed be the tie that binds
> Our hearts in mutual love," &c.*

a burst of feeling prevented his proceeding. "Did you ever," said another minister, after the singing, "hear any thing so much like heaven!"

Mr. Scott, in a short and modest preface, expresses his apprehension that the discourse "will appear very different in print, from what it did when uttered by the living voice." This may be the case; it will to a considerable degree, doubtless, be the case. It will not be read with that preparation of devotional exercises which preceded the hearing of it. In a large and listening auditory, the presence of a considerable number of persons united in the same exercise, the expression of feeling visible in the countenance, contribute, by the power of sympathy, greatly to aid the impression. When a minister enters the pulpit fresh from the closet, where he has been holding intercourse with God, while his subject fills his soul, and his heart is all on a glow with it, there is a pathos, a living power in his ministrations, which no talents, however great, can command; no eloquence, however brilliant, can excite. In the printed sermons of G. Whitfield, which were taken down in short hand, who can discern the cause of the extraordinary effects which were produced? But the sacred feeling to which we have alluded gives a tone to the voice, an expression to the countenance, an eloquence to every look, to every motion, which irresistibly touch the heart. The

* This beautiful hymn was the composition of the late venerable Dr. Fawcett, long the pastor of the church where the association was held. The recollection of his eminent piety, and his "labour of love," was not probably without its effect.

warmth and tenderness of the speaker are communicated to the hearers, with the quickness and certainty of the electric fluid. There is a spirit which attends such preaching, which is too ethereal to be fixed in words and sentences, which the press with all its power cannot represent nor communicate.

That this was one great cause of the effect produced by the delivery of this sermon we have no doubt; but after every deduction made on this account, there will remain, even in the reading of it, much that is adapted to interest, affect, and profit the mind.

The subject itself is as important as it is delightful: it is that brotherly love which the inspired writers so highly eulogize, as cementing and beautifying the Christian church. In discussing this topic the preacher seems quite at home; it is a subject on which he has evidently thought closely, and felt deeply. He enters on it as a man fully convinced of the importance of what he has to communicate, and most anxious to impress it on the minds of others, with the simplicity and the earnestness of true sincerity. It is presented in many interesting points of view; and if many of the ideas are not new, there is generally an originality in the manner in which they are exhibited. The style of the author is rather pointed and sententious than full and flowing. There is no fastidious selection of words, nor great anxiety about the harmonious structure of sentences: he aims at sense more than sound. The discourse is enriched with many apposite quotations of Scripture, and some of them are very happily introduced.

After some explanatory remarks, Mr. Scott briefly illustrates the statement of the text with reference to friends, to families, and to nations; he then proceeds more largely to shew its application to the Christian church; in doing which he forcibly depicts the evils of disaffection and strife, and the beauties, the delights, the advantages of Christian union. He closes by shortly stating the means of realizing this important object, and affectionately recommending it to all the followers of the Saviour.

We scarcely know what passages to select, as a specimen of the author's style and manner of treating his subject. The following have the recommendation of being short. There are many parts of the discourse of much superior interest, but they are too long for extracts.

"It is only in congenial society that the tenderest sympathies, and dearest charities of our nature, are fully awakened and called into delightful exercise, that we enjoy 'the feast of reason and the flow of soul,'" and all the inexhaustible treasures of the heart; and these are the true riches: for we know who has said, 'a good man out of the good treasure of his heart, bringeth forth good things.' The gratification of the senses is low and poor, being enjoyed equally with us, if not in a superior degree, by the inferior animals; and that opulence which is merely of an intellectual nature, however highly prized, and eagerly sought by many, is after all of a very inferior description, being possessed in a supereminent degree, even by the devils. But the riches of the heart, consisting in an upright will, and holy and benevolent affections, not only raise us to a level with the angels, but assimilate us to God himself, and transform us into his brightest image; for 'God is love, and he that dwelleth in love dwelleth in God, and God in him.' Thus he is imparadised in the very bosom of felicity." p. 27.

"A bad spirit may be as offensive to God and injurious to man as immoral conduct, though it is not generally considered so. It cannot be more consistent with true religion, to turn the house of God into a den of lions, than into a den of thieves. Those who sport with firebrands, arrows, and death, and are ready to call down fire from heaven upon all who oppose them, or differ from them, know not what manner of spirit they are of. They have quite mistaken the nature and design of Christianity, which is a religion of love, intended not to excite, but to allay these evil passions, and reconcile men to God and each other. Controversy may be sometimes unavoidable; it may often be necessary to contend earnestly for the faith once delivered to the saints, but never bitterly or furiously. 'The wrath of man worketh not the righteousness of God.' 'Therefore mark them that cause divisions contrary to the doctrine which ye have received, and avoid them:' such are infectious and dangerous characters." p. 51.

"Often, alas! has the carnality of ministers and people brought all that is dear and sacred to the very brink of the precipice, and would as often have cast it down headlong, had it not been prevented by an invi-

sible power. It was this that poisoned the fountain of life, and corrupted the church at its commencement, when the sons of God entered into an unholy alliance with the daughters of men, and blended the church and the world. And how has it possessed the church ever since, convulsing and rending it like a demon! Oft times casting it into the fire and into the waters, to destroy it, and sometimes reducing it apparently to a state of death, insomuch that many thought it was dead. O, when will the Divine Master himself come in the plenitude of his omnipotence, in the full power of his word and spirit, and rebuke and cast out this foul and stubborn fiend, which his disciples have been so long labouring to expel in vain! Until then the churches will not have rest, for it fills them with strife and confusion, and every evil work." p. 57.

But we must forbear quotation; we have already exceeded our intended limits. We sincerely rejoice, that while many of our valuable ministers are growing old in the service of Christ, and must soon cease from their labours, others are rising up to fill their places, with such a portion of piety, and talent, and zeal, as augurs well for the future interests of the church. We do not, however, present this sermon to our readers as a complete model of perfection, in which the eagle eye of criticism could discern no defects; these are, indeed, but slight and few, while its excellences are many and great. There are a few typographical errors, which it is unnecessary further to notice. One thing we must mention, that with a good type and paper, the price is very moderate. We can cordially recommend the sermon to our readers, and hope that it may have an extensive circulation.

Cottage Prayers, or Forms of Prayer for One Month; composed expressly for the use of pious Cottagers. By the Rev. C. Davy, *Curate of Hampstead Norris, Berks, Author of "Cottage Sermons," &c.* 12mo. pp. 247. Price 2s. 6d. Seeley and Sons.

Though we are decidedly of opinion that free, or extempore prayer is to be preferred for *public worship*, to any liturgical forms ever composed, even were it not for the *imposition* of the Liturgy by the Established Church; and notwithstanding we think that no truly pious person needs composed forms of prayer for *secret devotions*, because "our Father who seeth in secret" looks for the utterance of the heart, and can understand the meaning of a contrite tear, a penitential groan, or an evangelical desire—we yet know persons who, from timid feelings and the want of habit, cannot (at least they think so) conduct prayers in their families with their domestics; and for such persons, and in such cases, we think set forms may be necessary and useful; nor do we feel any objection to recommend this volume, as containing very good prayers for every day in the month, both morning and evening, besides four which are entitled "Occasional Prayers."

The Interpositions of Divine Providence, selected exclusively from the Holy Scriptures. By Joseph Fincher, Esq. *Author of "The Achievement of Prayer."* Price 6s. Hatchard.

The introduction to this elegant work shews that the compiler's mind is richly imbued with the spirit of the holy book he recommends. We wish him great success in every effort of this kind, to draw the attention of mankind to Him who "works in all, though he alone seems not to work."

Hints designed to promote a Profitable Attendance on an Evangelical Ministry. By the Rev. William Davis, *Minister of the Croft Chapel, Hastings.* Second Edition. Price 8d. Holdsworth and Ball.

We are glad to see a second edition of this seasonable antidote to the Antinomian heresy. Sensible, serious, searching, but too long to be read at once. We should like to see in the next edition the method made more visible, by a little subdividing into a few sections, which we apprehend would be very acceptable to readers in general.

NEW PUBLICATIONS.

1. *A Formulary of Devotion for the use of Schools, after the manner of the Book of Common Prayer; composed chiefly in the language of Scripture, and arranged for each day of the Week.* G. B. Whitaker. 1s. 6d.

2. *Treatises and Letters of Dr. Nicholas Ridley, Bishop of London, and Martyr,* 1555.

3. *Examinations and Letters of the Rev. John Philpot, Archdeacon of Winchester, and Martyr,* 1555.

These, bound together, are published by the Religious Tract Society. We hope the extensive circulation they are sure to obtain will be accompanied by an extensive blessing, diffusing a sweet savour of Christ through the country.

4. *Twenty-one Sermons, by the late Rev. Thomas Spencer, of Liverpool. From his own Manuscripts.* This extraordinary youth of high promise, was drowned at Liverpool, having gone to bathe in the River Mersey, Aug. 5, 1811, in his twentieth year. 'May the numerous young preachers who will read these Sermons, imbibe their spirit, and resemble Thomas Spencer in the simplicity and entire devotedness to the Christian cause by which he was so honourably distinguished.'

5. *The Pastor's Mite, or a seasonable and affectionate Appeal to the Professed Followers of Jesus Christ.* Wightman and Cramp. 6d.

6. *The Christian's Present for the year* 1829, *consisting entirely of Original Pieces in Prose and Verse.* Goodluck, Cornhill. Price 5s.

7. *Edmund O'Hara; an Irish tale. By the author of "Ellmer Castle."* Dublin. 3s. 6d.

8. *Matilda's Birth-day; or the Grand Magic Lantern: a Tale for Youth. By S. Emma Thomson.* Nisbet. 2s. 6d. "One third of any benefit arising from this work is destined to different Protestant Missions."

9. *Twelve Moral Maxims of my Uncle Newbury.* Nisbet. Price 1s. Grave and important maxims illustrated with a good deal of pleasantry, forming an excellent manual for boys at school, and indeed for all young persons.

10. *The fatal Consequences of Licentiousness: a Sermon occasioned by the Trial of a Young Woman for the alleged Murder of her Illegitimate Child. By John Nott, M.A. &c. &c.* Sixth Edition. Seeley. Price 8d. A very judicious, serious, and affectionate discourse on Prov. xiii. 15. *the way of transgressors is hard.* We recommend it to the esteemed author to add to the next edition, Dr. Watts's admirable poem on Lewdness, extracted from his 'Miscellaneous thoughts,' and reprinted, not long since, by the London Religious Tract Society.

11. *Noonday Sunset; a Sermon addressed chiefly to young People, at New Broadstreet Meeting house, London, on the decease of Mrs. J. C. Everett, of Reading. By J. P. Dobson.*

12. *Forty-five Practical and Expository Lectures on the whole of our Lord's Sermon on the Mount. By J. E. Good, Minister of Endless Street Chapel, Salisbury.* One vol. 8vo. Price 14s. pp. 650.

13. *Dr. Williams's Library, and the debate on the Roman Catholic Claims: a Letter addressed to the Trinitarian Members of the General Body of Dissenting Ministers of the Three Denominations, on the above Subject. With an Abstract of the Penal Laws at present in force against Roman Catholics; and Extracts from the "Manchester Socinian Controversy," &c. &c. to prove that the Socinians possess trust property unlawfully; especially that of Dr. Williams's Library in London. Also a new Edition of "Dr. Williams's Last Will and Testament," and Dr. Morgan's "Centenary Sermon," &c. &c. By Joseph Ivimey.* Price 1s.

In the Press, &c.

Mr. Allen, the Translator of Calvin's Institutes of the Christian Religion, is preparing a Translation of the Commentaries of that Reformer, and some part of the work may be expected to appear soon.

Mr. Edmeston has in the press, "The Woman of Shunem, a Dramatic Sketch, and other Sacred Poems."

"Ministerial Perseverance;" a Charge delivered at the settlement of the Rev. Arthur Tidman over the church assembling in Barbican, on Thursday, Jan. 8, 1829. By the Rev. Andrew Reed.

The Advantages and Deficiencies of the Protestant Reformation; a Sermon preached at Kensington, before the Monthly Association of Congregational Ministers, and published at their request. By J. P. Dobson. 12mo.

A Mother in Israel; being a Sketch of the Character of the late Mrs. Ewing, of Glasgow. By the Rev. E. Miller, 18mo.

OBITUARY.

MRS. JENNET BULLOUGH.

Mrs. Jennet Bullough, the daughter of John and Sarah Lawson, was born Sept. 5, 1755, at Heath Common, near Wakefield, Yorkshire. In early life she removed to Shipley, where she established a school, the duties of which she continued to discharge until nearly the close of her protracted life. Many of her surviving pupils, who now sustain great respectability both in the church and the world, can testify to the deep anxiety she was wont to manifest for the moral, as well as the intellectual improvement of those entrusted to her care. Happy would it be for our rising youth, if all those who undertook their education would adopt a line of conduct so exemplary, and merit a similar eulogium!

For some time after her settlement at Shipley, she seems to have lived in the neglect of religion. Alluding to this period, she says, "I was blind and ignorant till it pleased the Lord to open my eyes." Her first impressions were deep and very distressing. She was, to use her own words, "struck with terror while reflecting on the day of judgment." This led her to the house of God; and there, under the sound of the Gospel, she discovered the way of salvation. Having obtained peace with God, she shortly afterwards made a public profession of discipleship in the ordinance of baptism, a profession which, through divine grace, she not only maintained unsullied through a long series of trials and vicissitudes, but which glowed and brightened like the shining light, that shineth more and more unto the perfect day.

The manner in which she was brought to the knowledge of the Lord, and the character of her subsequent experience, may be ascertained from the following extracts of her diary. "1795. Bless the Lord, O my soul, and all that is within me bless his holy name, for all his mercies bestowed upon me; but especially for giving me to see my lost condition as a sinner; for I was blind and ignorant till it pleased the Lord to open my eyes. I had a book lent me which is called 'the Practice of Piety,' which I read, though in a careless way, till I met with a passage which said we must give an account to God for every idle word. I was struck with terror. I thought, if this be so, then how can I appear before the bar of God? I could read no more. I shut the book, and went to the Baptist chapel. From that time I became more and more concerned about the salvation of my soul. I saw I was a sinner, but still remained ignorant of the justifying righteousness of Christ. Thus I went on for about two years, seeking to establish my own righteousness, till the Lord was pleased to let me see that, if I was saved at all, it must be by sovereign grace, and not by human merit. Then did prayer become a sweet and precious privilege, which before that time I had attended to merely as a duty, from a principle of slavish fear, and I was brought to see that I neither knew how to pray, nor what to pray for; but as the Lord has promised in his word that all his people should be taught of him, I was encouraged to go on begging of him to guide me in all my ways. I felt a growing love in my heart to the Redeemer and his cause, and a great desire that the Lord would dispel my doubts and fears, and open the way, that I might comply with whatever he had commanded in his word. I saw that baptism was a positive institution, and, as I thought, binding on all believers; but at the same time I had such a fear lest I should not bear that description, that I durst not comply, lest I should bring a reproach on the cause of Christ. But the Lord dealt very kindly with me, by letting me see more of the ability and willingness of Jesus to save the vilest of the

human race, and he was pleased to bless a sermon which was preached by Mr. Bowser, from Col. i. 13. which encouraged me to embrace the ordinance of baptism, that I might enjoy the fellowship of the saints, and unite with them in celebrating the dying love and rising power of our Lord Jesus Christ.

"March 13. Bless the Lord, O my soul! I have this day been favoured with another opportunity of sitting down at the Lord's table, to commemorate his dying love. O that the words I have heard this day may ever be remembered by me. May I know what it is to be in the possession of the grace of Christ! O that I could be more devoted to the Lord, and live more to the praise and glory of his name! But what shall I say unto thee, O thou preserver of men! Thou hast all hearts in thy hands; guide me by thy counsel, teach me by thy Spirit, preserve me by thy power, and suffer me not to go astray from thee, the centre of my happiness: but O my wretched and deceitful heart!—

"Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, Lord, take and seal it;
Seal it from thy courts above."

On the admission of a member into the church:—"O Lord open thou my lips, and my mouth shall shew forth thy praise; for thou hast remembered us in our low estate, thou hast caused the vine to bring forth a branch. Preserve it, O Lord, while young and tender, water it with heavenly showers, that it may grow and bring forth much fruit, and so prove an honour to thy cause, and a source of joy to us. Grant a blessing, O Lord, on what I have attended to in thy house this day, that it may make a deep and lasting impression on my mind, and stir me up to a more lively sense both of duty and privilege, that I may become more devoted, and zealous, and humble,

"For thou wilt happiness divine,
On contrite hearts bestow;
Then tell me, gracious God, is mine
A contrite heart, or no."

On the settlement of a minister:*—"O Lord, thou hast dealt bountifully with us, thou hast caused us to hear the voice of joy and gladness. We have seen thy love to thy people. Thou hast not suffered thy vineyard to become desolate, but hast sent thy servant amongst us, to keep us in the way. And now our eyes behold our teacher, make him, O Lord, a blessing to thy church; and grant that we who compose it may be a people united in the bond of peace, of one heart and of one mind, that he may have much pleasure in coming amongst us. And do thou graciously bless his labours amongst us, both to the conversion of sinners and to the building up of thy church. Grant him, O Lord, many seals to his ministry, that we may have the happiness of seeing thy cause flourish once more, for it is most delightful to see the wicked brought out of darkness into thy marvellous light."

On returning from a morning's walk: "I have been this morning viewing the works of creation. Every thing speaks the goodness of God: the heavens are adorned with his glory, the fields are clad with his bounty, the birds are singing his praise. I beheld man going forth to his labour. Ah, thought I, if he be walking in the fear of the Lord, what a happy man! He will labour all day, depending on the Lord for strength, he will eat his meals with thankfulness, return to his home at night, though weary and fatigued, he will praise the Lord for the favours of the day, deliver his all into his hands, and once more in peace retire to rest. O that I may be enabled to do the same. Bless the Lord, O my soul!"

Sabbath morning:—"Why is my heart so far from thee, O my God? What is the cause of all these backslidings and heart-wanderings, of which I am the unhappy subject? Is it not for want of more love to thee, my God and Saviour? O Lord deliver my soul from this spiritual lethargy, and hide not thy face from me. Arise thou Sun of righ-

* I. Mann, A.M. now of Maze Pond, London.

teousness, and shine upon my soul, and warm this cold heart with thy genial rays, that I may be enabled this day to wait upon thee with devotion, and worship thee in spirit and in truth."

On a birthday:—"O Lord, thou hast added one year more to the number of my days. I am now threescore years and four. When I look back upon my past life, I am lost in wonder to think that the Lord should have been so kind as to indulge me with so many privileges, while I have made so little improvement of them, and so little progress in the divine life. Quicken me, O Lord, by thy good Spirit, that I may be more alive to thee and to thy ways, and let the few remaining days which thou hast appointed to me in the world, be spent to thy honour and glory, through Jesus Christ. Amen."

From these extracts, which form but a small proportion of what she has written in a similar strain, it is easy to perceive that the mind of the deceased was richly imbued with the spirit of holiness. But her religion was not confined to the secrecy of her feelings. The beauty of holiness was impressed upon her character, and strikingly displayed in the tenor of her conduct. In her general intercourse with society she was modest and retiring, though uniformly upright and obliging. She walked in the midst of the path of judgment. Ardently attached to the house of God, she was regular in her attendance on the means of grace, and her deportment while there was peculiarly solemn and devotional. She was frequently and severely afflicted herself, and although her mind was naturally irritable, yet she cherished an abiding submission to the righteous will of God. She had her imperfections, and she often deplored them, but it seldom falls to the lot of one individual to present to the eye of scrutiny so much that is excellent, with so little that is detracting. At the commencement of her late illness, her mind was dark and distressed, but the light of heaven soon broke in upon her, and she descended the valley of the shadow of death, rejoicing in hope of the glory of God; uttering, as long as utterance was continued, "Come, Lord Jesus; come quickly." She was insensible some time before her death, and calmly fell asleep in Jesus, Sept. 20, 1828. At her request, a funeral sermon was preached by Mr. Edwards, from Psalm cxvi. 7. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

Shipley, Nov. 14, 1828. J. E.

MR. WM. PATTENDEN.

Saturday morning, Nov. 22, 1828, died Mr. Wm. Pattenden, of Guildford-place, Spafields, aged 74.* About twenty years of age, he was led providentially to attend upon the ministry of the Gospel at the Tabernacle, Moorfields, and frequently heard Mr. Romaine, and other popular preachers of that period. By the managers of the Tabernacle he was encouraged and employed as an itinerant preacher, in various villages near town; but soon after renouncing the principles of Pædobaptism, he received adult baptism from the late venerable Dr. Gifford, at Eagle-street, in or about the year 1778, though he did not then join the church, being engaged from that time till his last illness, that is, for full half a century, in preaching either statedly or occasionally. About 1792, he was ordained over a small congregation at Acton in Middlesex, which at the end of three years he was obliged to give up through ill health, but subsequently he laboured two years at Hayes in the same county; and afterwards was instrumental in forming a small Baptist church at Battle-bridge, under the pastoral care of Mr. Sowerby, of which he was himself chosen one of the deacons, and frequently assisted the pastor in his ministerial duties, especially on ordinance days.

For the last thirty years he preached occasionally to many congregations, both Baptists and Pædobaptists, and during above fourteen years of this period he

* By a mistake, 76 was put upon his coffin.

attended the Spafields chapel burying ground, and buried, as himself calculated, more than *twenty thousand* corpses. He also preached statedly, but gratuitously, (as most of his labours were) a Thursday evening lecture at Clerkenwell workhouse, where he has sometimes had a congregation of three hundred persons, besides those whom he visited at their bedsides.

Though Mr. Pattenden made no pretensions to literature, he knew how "to speak a word in season to him that is weary," and was often heard with pleasure by judicious Christians. Latterly, however, his infirmities rapidly increased, and his domestic trials overwhelmed him, insomuch that he was obliged to give up most of his ministerial engagements, though to the last he was ready to visit and instruct the sick poor.

About seven years since he joined the church in Eagle-street, under the pastoral care of Mr. Ivimey, where, as already mentioned, he was baptized many years before. Here he was considered a useful and ornamental member, and, as stated by Mr. I. in his funeral sermon, was greatly respected and beloved.

In early life Mr. P. married a widow lady of the same religious and kind disposition with himself, by whom he had two daughters, one of whom has been the subject of great afflictions, and it may be truly said, that "in all her afflictions he was afflicted." His trials, however, are ended, and hers, we have the satisfaction to state, much alleviated. Thus "God tempers the wind to the shorn lamb."

In his last illness no danger was apprehended for several days; his mind was, however, serious and composed, but with a becoming sense of his own deficiencies, and deeply lamenting he had not made it his more uniform study to serve and please God; and while he expressed a steady attachment to the religious principles he had long professed, he declared his sincere affection to *all* who "love our Lord Jesus in sincerity." He received with gratitude the repeated visits of his pastor and Christian friends, and while his mind retained its powers, united earnestly in their petitions on his behalf. While he was able to speak, his language was, not indeed that of extacy or triumph, but that of humble hope and confidence in the Redeemer. During the last few days, however, his disorder totally disabled him for conversation: but he died in peace—"he rests from his labours, and his works do follow him."

His remains were interred under the meeting house in Little Wild-street, many of his old friends attending to express the last tribute of respect for his memory. His pastor preached the next Lord's day morning at Eagle-street meeting, from Acts. xi. 24. "For he was a good man."

J. Williams.

INTELLIGENCE.

FOREIGN.

AMERICA.

SABBATARIAN BAPTISTS.

The Minutes of the Seventh Day Baptist General Conference, held in Piscatawney, Middlesex County, N. J. October, 1828. To which are added, the proceedings of their Missionary Board, and the constitution and minutes of the American Seventh Day Baptist Missionary Society

The conference convened October 2d, when an introductory discourse was delivered

by Brother Matthew Stillman, from Isaiah xxxv. 5 and 6.

Letters were read from the several churches, from which the following statement was taken.

There are twenty-four churches, the first of which made no return. The second was formed in the year 1703; the third in 1707; the fourth 1737; the fifth 1783; the sixth 1784; the seventh 1787; the eighth 1805; the ninth no return; the tenth 1811; the eleventh, twelfth, and thirteenth 1816; the fourteenth and fifteenth 1820; the sixteenth 1822; the seventeenth and eighteenth 1823; the nineteenth and twentieth 1824; the twenty-first, twenty-second, and twenty-third 1827; and the twenty-fourth 1828. Of those churches which have made returns, the numbers are thus:—295 added, 35 deceased, 67 dismissed, 23 rejected. Total number 3035.

Letters were received from the church of Bolivar and Pembroke, which have been recently organized, requesting to be admitted into this General Conference. After an exhibition of their doctrinal sentiments, it was resolved, that they be received as members of the Conference.

Received, through the corresponding Secretary, from the Rev. J. B. Shenston of London, a number of copies of a Sermon, preached on the occasion of the death of the Rev. Robert Burnside, and a number of pamphlets, in defence of the Sabbath, with a letter of correspondence.

Resolved, that this Conference receive gratefully this token of esteem; and that the Corresponding Secretary be requested to correspond with the Rev. Mr. Shenston, in behalf of this General Conference, and forward him three copies of our minutes.

Resolved, that this Conference recommend the institution of Sabbath Schools to all our churches.

October 3d. Conference met, agreeably to adjournment. Prayer by Brother John Watson.

Resolved, that Brethren Lewis, Titsworth, Charles Davis, Joshua B. Maxon, J. D. Babcock, and Andrew Babcock, be a Committee to meet the Agents of this Conference for the Philadelphia Lot, to receive their Report, and present it to the Conference, during its present session.

Resolved, that we recommend to those Churches that may hereafter apply for admission into this Conference, that they transmit in writing, a statement of their religious sentiments, with their request for admission.

Resolved, that Brother Christopher C. Lewis write our next Circular Letter.

Resolved, that Brother John Watson preach our next introductory sermon, and Brother William B. Maxson in case of failure.

Resolved, that Caleb Shepherd, Joel Dunn, and Jacob West be continued our agents as formerly, and that they have a certificate of the same signed by the Moderator and Clerks of this Conference, and that Jonathan R. Durham, and E. F. Randolph be appointed to assist them.

Resolved, that this Conference adjourn, to meet in the Seventh Day Baptist meeting-house in Hopkinton, R. I. on the fifth day of the week before the first Sabbath in October, A.D. 1829.

Oct. 4th, Sabbath services commenced at ten o'clock, A.M. brother W. B. Maxson preached from Acts iii. 26. After an intermission of half an hour, brother Matthew Killman preached from 1 Pet. ii, 5. The Lord's Supper was then administered by brethren W. B. Maxson and M. Stillman.

Oct. 5th, first day, brother Joel Green preached from Isa. xi. 5. After an intermission of half an hour brother W. B. Maxson preached from Acts xxviii. 22, the concluding discourse. A large and attentive assembly was present, to hear the word preached, and during the deliberations of the Conference a perfect harmony prevailed.

Their Missionary Board met for business the day before and the day after the Conference.

One hundred and twenty-two dollars, fifty-five cents, were received from the Church and Auxiliary Societies. Their rules are excellent, and their affairs seem to be very prosperous.

DOMESTIC.

Recent Deaths.

Died, on the 22d ult. Mrs. Ivimey, wife of the Rev. Joseph Ivimey, pastor of the Baptist church in Eagle-street, Red Lion-square. For more than twenty-one years she had been the faithful and affectionate partner of his joys and sorrows, and for upwards of forty years she "adorned the doctrines" of that glorious Gospel whence she derived her hope of salvation, and drew those divine consolations which ministered to her support in the hour of trial and of death. Her afflicted and widowed husband affectionately records this tribute to the memory of departed excellence, and his grateful acknowledgement of the kindness of that Providence that bestowed the blessing upon him, and continued it so long. "O Lord, my times are in thy hand."

Died, on Thursday, the 4th of December, 1828, aged 63, the Rev. Abraham Webster, who had been upwards of forty years a zealous and faithful minister of the Gospel, and many years pastor of the Baptist church at Pole Moor, near Huddersfield, Yorkshire. His death is much lamented by his aged widow, five children, and a numerous congregation.

Died, on Thursday, Nov. 27, aged 47 years, the Rev. Robert Fry, pastor of the Baptist Church at Hatch, Somersetshire.

He was interred in the vestry on Friday, the 5th of December; the Rev. R. Horsey conducted the solemn services; the Rev. J. Baynes preached the funeral sermon from 2 Cor. xiii. 11. This text was chosen by the deceased, as expressive of his ardent desire for the peace and prosperity of the people among whom, with piety, affection, and zeal, he had laboured for thirteen years. Every mark of attachment was manifested by the church, congregation, and neighbourhood.

ASSOCIATION.

WESTERN DISTRICT.

Pursuant to public notice, a Special Meeting of the Ministers and Deacons of the Baptist Churches composing the Association for part of the Western District, was held at Taunton, Jan. 14th, 1829, for the purpose of deliberating on the best means of promoting a general revival of religion in their respective Societies and neighbourhoods. The object of the meeting had excited great interest in the minds of the brethren, many of whom expressed the delight with which they had anticipated it. Nor did they fail to realize their pleasurable anticipations. A more interesting and devotional opportunity was perhaps never enjoyed in this district. Deep solemnity, Christian harmony, and eminent spirituality pervaded the meeting, while the genial glow of holy love appeared to warm every heart, and to diffuse its benign influences throughout the whole services.

George Stevenson, Esq. of Taunton was invited to preside on the occasion, who obligingly complied with the request. The deliberations and discussions of the business meetings were intermingled with repeated prayers and occasional singings, by which means a uniform and elevated spirit of devotion most delightfully characterized the engagements of the day. The meeting commenced shortly after 11 A.M. and with the exception of one hour's adjournment was continued till after five o'clock in the afternoon, the interest being fully sustained throughout. The accompanying resolutions were adopted unanimously.

1. That it appears highly desirable to the convened Ministers and Deacons to appoint a day for solemn humiliation and prayer for the revival of religion in their district.

2. That they are of opinion that Friday the 17th of April next, (Good Friday) will be a suitable day for the purpose, and that they solemnly pledge themselves, on behalf of the Churches they represent, by divine permission, to observe it, and that they affectionately entreat each Church in the Association to unite with them by setting apart that day for the purpose of special prayer, for the extensive effusion of the Holy Spirit.

3. That considering the great importance of this subject being constantly regarded by all the Churches, they agree further, to hold a Monthly meeting for prayer for this especial object on the *third* Monday evening in every month, a measure in which they earnestly hope each church will also concur.

4. That the Meeting recommend the members of their several Churches and congregations, to devote the early part of the morning of Good Friday to private and family devotion: to assemble at their own places of worship for public prayer in the forenoon at half past ten, and in the afternoon at half past two o'clock; and to hold a further meeting in the evening at half past six. The order of the evening services to be determined on by the respective Pastors and Churches, and that, where local circumstances will admit of it, the union of Christians of other denominations in these exercises be earnestly recommended.

5. That the above resolutions be signed by the Chairman, printed, and a copy of them sent to every Minister in the Association, and that a copy be also forwarded to the Editors of the Baptist Magazine and New Baptist Miscellany, with a special request for their early insertion.

A public service was held in the evening at Silver Street Chapel. The brethren Chapman and Sharpe led the devotions; brother Crook preached from Psalm li. 18. and brother Thomas concluded in prayer.

It is worthy of remark, that on the evening of this day, according to the suggestion of the Association Committee. Special prayer meetings were held throughout the district, so that the associated churches and congregations generally, were at their respective places of worship, engaged at the same time in united prayer for the down-pouring of the Holy Spirit.

IRISH CHRONICLE,

FEBRUARY, 1829.

THE Baptist Irish Society was founded, and has been conducted, upon a conviction of the certainty that the reading of the Bible and the preaching of the Gospel, would prove alone sufficient means for the complete reformation of Ireland, and her spiritual emancipation from the galling yoke of popery. It is hoped that much has been effected towards the attainment of this object, both in Munster and Connaught. The importance which the Court of Rome has always attached to Ireland is well known. How the Reformation which was begun there in the reign of Henry VIII. was received by the Pope and his Cardinals, the following letter, found in the "Harleian Miscellany,"* will shew. It is not improbable but the entire reformation of Ireland might greatly hasten, and probably accomplish, the total destruction of the Antichristian state. We know that the angel who is to fly *through the midst of heaven, preaching the everlasting Gospel*, &c. will be followed by another angel, saying, "*Babylon is fallen, is fallen!*"

The following is the letter found by the Archbishop of Dublin upon the person of Thady O'Brian, a Franciscan Friar, who had brought it from Rome:—

"MY SON O'NEAL,

"Thou and thy fathers were all along faithful to the mother church of Rome. His Holiness Paul, now Pope, and the council of the holy fathers there, have lately found out a prophecy there remaining, of one St. Lacranianus, an Irish bishop of Cashel, wherein he saith, '*That the mother church in Rome falleth when in Ireland the Catholic faith is overcome;* therefore, for the glory of the mother church, the honour of St. Peter, and your own secureness, suppress heresy and his Holiness's enemies; *for when the Roman faith there perisheth, the see of Rome falleth also:* therefore the council of cardinals have thought fit to encourage your country of Ireland as a sacred island; being certified whilst the mother church hath a son of worth as yourself, and of those that shall succour you and join therein, that she will never fall, but have more or less a holding in Britain, in spite of fate. Thus having obeyed the order of the most sacred council, we recommend your princely person to the Holy Trinity, of the blessed Virgin, of St. Peter, St. Paul, and all the holy host of heaven. Amen.

"EPISCOPUS METENSIS.

"*Romæ*, 4 *Kalend, Maii*, 1538."

It is with real pain the gratuitous Secretaries have to state, that at the last meeting of the Committee, from the difficulty they find to get the money to meet the Treasurer's acceptances, a Sub-committee was appointed to ascertain what measures can be adopted for reducing the expenditure of the Society; which can only be effected by the reduction of the Schools or the Readers of the Irish Scriptures.

* Historical Collections of the Church of Ireland, vol. v. 595—606.

From the Rev. J. P. Briscoe to the Rev. J. West.

Ballina, Dec. 20, 1828.

MY DEAR SIR,

I send you my returns, &c. at last. It is with difficulty I do so now. I am very ill, and have been so for some weeks past. I scarcely know what I have written, but I trust my accounts will be found correct. I got out of my bed this morning to forward my packet. I thought to write to the Committee, but my strength is not sufficient. Thank them for me, and tell them I hope to be able to write soon. My illness is occasioned by the severe rains I encountered in my last inspections.

J. P. BRISCOE.

From the Rev. J. Wilson to the Secretaries.

Sligo, Dec. 23, 1828.

MY DEAR BRETHREN,

I have to inform you, that through the kindness of Providence I reached home in safety last Saturday evening, after spending nearly five weeks in the north of England, collecting for the Society. It is with peculiar gratitude that I mention the personal kindness I experienced through the whole of my tour, and what is of much more consequence, the lively interest that was evinced on behalf of the Society, wherever it was known; but I am sorry to say, that many did not know of its existence.

The amount collected has not equalled my wishes, though considering all the circumstances, it has exceeded what might have been expected.

I shall annex a general statement of the sums for the Chronicle, and will hereafter give the particulars for the Report.

Yours affectionately,

J. WILSON.

From the Rev. J. Wilson to the Rev. J. West.

Sligo, Dec. 23, 1828.

DEAR SIR,

I send you my letters for the Secretaries, giving a short account of my collecting tour, with which I confess I am not at all satisfied. But as the chief town in Yorkshire had been collected at previously to my going, I had a great deal of ground to go over, with as much expence as if I had collected at all the places, and of course the smaller towns did not tell as well. You will perceive that I have 86*l.* towards the quarter's salaries in my district. You will please to send the remainder as early as convenient. Please to let me know how Mr. Franks is, and at what probable time he will come to this part of the country.

Yours sincerely,

J. WILSON.

From the Rev. Wm. Thomas to the Rev. J. Ivimey.

Limerick, Dec. 18, 1828.

MY EVER DEAR FRIEND,

I received your kind and feeling letter, and greatly thank you for your very warm and affectionate anxiety for my safety, and feel much obliged to you and my dear friends at Eagle-street, who remember me at the throne of grace. I hope I may be prepared for whatever awaits me, and "be faithful unto death, and then receive the crown of life." But I dare not promise any thing. I fear I am not worthy "to die for the name of the Lord Jesus;" and I am sure if you saw my heart you would say so. I often fear, but I hope the Lord will cleanse, and clothe, and qualify me for himself, before he removes me from this to a better world. There are seasons in which I set but a small value on my life, and I think would not go to the end of the street to save it; but I feel deeply on account of my dear wife and darling helpless children, for them to be thrown upon an inhospitable world, without prospect of support. However, the Lord's will be done; he can be "a father to the fatherless, and a husband to the widow." If it were for the divine glory, I believe Mrs. Thomas would not think much about giving me up, whatever she and my little dears might be exposed to.

Please to remember me affectionately to my dear friends. My kind love to Mrs. Ivimey and your children, in which Mrs. Thomas cordially unites. Believe me ever to be

Yours, &c.

WM. THOMAS.

From the Rev. J. Franks to the Secretaries.

Dublin, Dec. 26, 1828.

MY DEAR SIRS,

Mr. West has named to me his plan, stated in his letter to the Committee, and if it be approved by them, I hope I shall be able to execute it, as I trust it will serve the general and important objects of the Society.

With respect to the present state of my health, notwithstanding the loss of blood, powerful medicine, and the violent nature of the complaint, I find myself comparatively little reduced in flesh, but exceedingly weak. The doctor gives me to expect a happy improvement as soon as dry or frosty weather sets in.

Though I did not think it advisable to say as much to you or the Committee, at the time of engaging to come to Ireland, I entered into the engagement with my mind ardently intent on my work, and a determination of entirely devoting myself to the service of the Society, as long as I should continue in Ireland; and it gives me much concern on every account to have met with such an interruption at nearly the commencement of my work, and to which nothing could reconcile me but the recollection that all our times are in His hands who does nothing in vain; and the hope that my illness will at least increasingly teach me the value of health, the shortness of life, and the necessity of working while it is called the day, and that even my present time will not ultimately be altogether lost to the Society, as I have now the opportunity of obtaining some valuable information

from Mr. West, and of making myself somewhat master of subjects essentially necessary for me to understand.

My dear Sir, there is no time to be lost in Ireland; sinners are perishing by millions for lack of knowledge, and here am I unable to go to the help of one of them. But I must, at least for my own sake, desist.

Yours, very affectionately,
JOHN FRANKS.

P. S. I am sorry to say that my illness has greatly affected my already very defective sight, but I should hope it will improve with an increase of strength.

Since writing this, Mr. W. has received a letter from Mr. Davis, dated from Portsea, in which he says, "I hope Mr. Franks is recovered, and will soon take my place on *this side of the water*. If he has not gone to Clonmel, it might perhaps be as well to avoid that expence now, as I hope to return in a month, and I shall rejoice if he devotes himself successfully to begging in England, which may suit his constitution better than Ireland, and may leave me at home with my family and little stations."

Journal of the Rev. John Franks, from Oct. 22 to Nov. 5, dated Dublin, Dec. 20, 1828.

To the Secretaries of the Baptist Irish Society.

DEAR SIRS,

"Mr. M'Carthy having kindly come to meet me, and finding myself better, I left Arbour Hill the 22d of October, and preached at Furbane the same evening, and, by the urgent request of the friends, again the following evening. There is a small place of worship there, and a church of about thirty members, most, if not all of them, the fruits of Mr. M'C.'s labours, who regularly preaches to them once a month, and keeps up a good congregation. This is a very pleasing and encouraging station.

"24th. Examined the school at Clonshanny. It being potatoe harvest, many of the oldest scholars were at work in the fields, but the progress of those present was creditable to themselves and to their master. This school is much opposed by the priest, and several of the children, when able to commit the Scriptures to memory, have been taken away. It appears that the grand objection *now* with many of the priests, is not so much the children *learning to read the Scriptures*, but their *committing them to memory*. The standing law of your Society, 'That the Scriptures shall be read in their schools, and committed to memory by the children who read them,' must be firmly maintained and strictly enforced, and, patience exercised, success will be certain, as already proved in innumerable instances. But be that as it may, it is better that a *few* of the children be taken from the schools, than for *all* of them to be deprived of the blessings of a scriptural education.

"25th. Preached in the schoolroom at Rahue, and next morning in the meeting house; in the evening at Capinrush, and succeeding evening in Mr. M'C.'s house. The congregations at the first and last of these places were small, in the meeting house better than I could have expected, and at C. very good.

"28th. Preached at Tullamore, a large and populous town. Mr. M'C. preaches here once a fortnight, and is said to have as good or better a congregation than I had, which was the largest (excepting an Independent one at Dublin) I had preached to in this country.

"29th. Inspected the 'M'Donall's school' at Tullamore, which since the last quarterly return, has met with considerable opposition from the priests, but it is still prosperous and well conducted. Preached in the evening at Moate, to a large and respectable congregation. Mr. M'C. made several attempts to preach in this town, but from want of a suitable place for the purpose, could not succeed until about five months ago, when he made another trial, J. Barlow, Esq. kindly giving him the use of a convenient and commodious room, and the prospects are highly encouraging. As there were seven or eight members of the other little churches residing here, he has formed them into a church.

"30th. Examined the school at this place established in July last. The children *generally*, for the time, have made surprising improvement, and many of them can read and write well, and correctly repeat large portions of Scripture. About twenty of them, who at the time of their admission into the school did not know a letter, can now read the spelling-book lessons, and some of them the Testament, and have committed several chapters to memory. The master is pious and well qualified for his employment, active and persevering. This school, though not quite free from opposition, is generally approved and sanctioned by the inhabitants of the town and neighbourhood. Preached in the evening at Athlone, to a good congregation. Mr. M'C. has formed a church here. Examined the school the next morning, which in *every respect* is in a good state. Went to see the school at Glasson, which is so greatly injured by opposition as to render it advisable to discontinue it, and remove the master to another place, where prospects are more promising, and we would hope where the

blessings of a scriptural education will be more valued.

"Nov. 2. Preached at Barry, and examined the school there on the following day, and preached again in the evening. Mr. M'C. has formed a small church here; the congregation was good, and the state of the school satisfactory, as was also that at Keanagh, to the examination of which I attended with great difficulty, from increased illness on the 4th, and parted with Mr. M'C. for Dublin the 5th, where I was necessitated to seek immediate medical assistance, and have had every kind attention paid me by Mr. and Mrs. West.

"You have been informed of the particulars of my illness: I am thankful to say that the worst is passed, and that my health is improving, though but slowly. The chief thing I have to guard against is giving a check to perspiration, and the damp and foggy season of the year is very unfavourable for me; but the doctor cheers me with the assurance, that when my health is perfectly re-established, I shall be all the better for my illness, which I hope will prove correct, as my wish is to be employed in and for pitiable and unhappy Ireland. I am anxious to be actively employed, but as I cannot, I endeavour to spend my time in that way which I trust will be of some *ultimate* service to the Society, or rather to Ireland, whose present and eternal welfare are the objects of their *ardent desire*.

"It is a pleasing fact, that *most* of the masters and mistresses of the schools I have visited are considered *decidedly* pious, and many of them possess talents, natural and acquired, far superior to their present situations and employments.

"I feel it a duty which I owe to the Committee and the brethren, to say of Messrs. Thomas and M'Carthy I believe, that from *plain and indisputable* evidence, they are two as *laborious, and, for their work, efficient men*, as the Society could have; and I greatly question, should Providence remove them, whether their equals will be found to supply their places. While I was with them, they often expressed their wish that the whole Committee, or at least a deputation from among their number, would come and examine their labours; and were their wish complied with, I am confident it would be attended with credit to themselves, satisfaction to the Committee and the friends in general, and great benefit to the Society, in obtaining an increase of funds, to perfect a work so successfully commenced, as not to be stopped without destruction to those who attempt to arrest its progress. 'All that is wanting to make our nation (Ireland) completely brave, prosperous, and glorious, is, that old delusions, idolatry, and superstitious practices, should be laid aside, that there might be no more divisions among the natives;'* and this mighty and all-desirable change must, under God, be wrought by British Christians. And were they *fully* acquainted with the real state of Ireland, civil and religious, they *assuredly* would contribute *every mite* in their power for evangelizing her; and (all things duly considered) this, *next to home*, [but is not Ireland *home*?] should be their *first* work; and when accomplished, Britain and Ireland together will be able to bless all the dark and cruel parts of the earth with messengers of light and of mercy, and all that is necessary for carrying on the divinely instituted cause of missions.

* Meagher's Popish Mass.

CONTRIBUTIONS.

Collected by Rev. J. Wilson.	£	s.	d.
Chester	9	9	3
Halifax	5	2	8
Salendine Nook	6	5	0
Lockwood	9	10	0
Shipley	5	10	0
Howarth	7	18	9
Sunderland	8	17	6
South Shields	5	7	6
North Shields	9	9	0
Hamsterley	4	11	6
Newcastle	15	11	8
Barnard Castle	7	2	6
Alnwick	1	12	6
Berwick	8	14	3
Mr. Phillip, by Mr. Pritchard	0	10	0
Received by Mr. Ivimey.			
Rev. Mr. Coxhead, Winchester, ann.	0	10	6
Rev. Mr. Bain, Potter's-street	3	1	9
Rev. Mr. Capes, Farringdon	2	0	0
Received by Mr. Burls.			
Kington Missionary Association, per Rev. Samuel Blackmore	5	0	0
Mrs. Davis, Reading, per Rev. Mr. Dyer ....don.	5	0	0
Ditto ....ann. sub.	1	1	0
Devonport, Ladies' Branch, per Rev. T. Horton	5	0	0
Mr. W. Allport, Padstow	1	0	0
Mr. Morris and Friends, Boro Green, Kent, per Rev. Mr. Dyer	0	12	0
On account of Collections, per Rev. Mr. Davies	100	0	0
Brown, Esq. Ragleigh	1	1	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

Littlewood & Co., Printers, Old Bailey.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

JAMAICA.

For several months past, we have had such an abundance of other articles, many of which, from their nature, appeared to require early insertion, that we have been compelled to omit all reference to the important concerns of our Mission in the West Indies. In the mean while, letters from that quarter have accumulated on our hands, and events of no inconsiderable importance have taken place, of which we shall proceed to give as clear and connected account as our leisure will permit.

Our friends are aware, that although the number of our missionaries in Jamaica has been progressively increasing, to an extent fully, if not more than equal to the ability of the Society to support them, the demand for more labourers has been unceasing and urgent. We have the pleasure to state, that an acceptable addition has lately been made to their number, in the person of Mr. H. C. Taylor, formerly a member of the late Rev. E. J. Jones's congregation, Silver-street, but who was sent out to the island some years since, under the sanction of a kindred Institution, and has been usefully employed as a catechist on some estates in the interior. Without any communication with an individual on the subject, Mr. Taylor had been led, by an examination of the New Testament, to embrace the distinguishing tenet of our denomination, and was, in consequence, baptized by Mr. Phillipo, at Spanish Town, in the month of July last. He subsequently expressed to the Committee his wish to be employed as a missionary in connexion with our Society, and as the testimonies borne to the character, qualifications, and usefulness of Mr. Taylor, both at home and abroad, were highly satisfactory, the Committee have acceded to his request. He is engaged for the present at Old Harbour, and will be permanently fixed at that or some other station, where it may appear probable that his exertions will best promote the sacred cause. We cannot forbear adding, that the conduct of Mr. Taylor's former connexions, in reference to this event, has been truly candid and honourable.

Since we last published intelligence from this quarter, certain other events have occurred, which have a very important bearing on the cause of missions in Jamaica. In the month of August last, two Wesleyan missionaries, Messrs. Whitehouse and Orton, having applied in vain to the local magistracy for a licence to preach in the parish of St. Ann, proceeded to exercise their ministry without one. For this imaginary offence,* they were arrested and thrown into the common gaol at St. Ann's Bay, a prison of the most loathsome and filthy description, in which they were debarred from all intercourse with any but members of their own families, and informed by the gaoler that "they were not to hold prayers." Their brethren at Kingston lost no time, of course, in procuring a writ of Habeas Corpus, in virtue of which, after about ten days' confinement, they were conducted to that city; and their case having been brought under the notice of his Honor the Chief Justice, he, without a moment's hesitation, granted the missionaries a full and unconditional discharge. These proceedings having been subsequently laid before Sir John Keane, the Lieutenant Governor of the island, he immediately dismissed the committing magistrates from their office, and thus deprived them of the power they had so illegally exercised. Since then, we have understood the Attorney General of Jamaica has officially declared, that the Act of Toleration of William and Mary, and a considerable number of the succeeding statutes of the same character, having been

* We say *imaginary*, because we apprehend there is no law whatever to authorize the practice of requiring these local licences, which all missionaries have been in the habit of procuring, and for each of which the sum of 5*l*. 6*s*. 8*d*. is paid.

recognized by the Colonial Legislature, do in fact constitute the law of the island. Should this statement of the opinion of that learned gentleman be accurate, it will probably go far to prevent the recurrence of similar acts of violence and oppression, as unbecoming the character of Britons, as they are opposed to every benevolent and religious feeling.

This statement we have abridged from the accounts published by our Wesleyan brethren in the "Missionary Notices" for December and January last. Our readers will be thankful to perceive in it an additional proof, that whenever the spirit of ignorant and misjudging opposition, which unhappily actuates a portion, and a portion only, of our colonial fellow subjects, displays itself in a form of which the Government can take cognizance, the appropriate remedy is applied without delay. We are certainly not ignorant of various other methods of pitiful hostility, which the opponents of "sectarian" missions in Jamaica have stooped to employ, but we dismiss them without more precise animadversion or exposure, in the charitable hope that a regard to their own characters, if not motives of a higher order still, may at length prevail on the persons to whom we allude, to "refrain from these men, and let them alone."

But we must proceed to the detail of transactions more immediately connected with the progress of our own operations.

At *Kingston*, Mr. Coultart had the pleasure of laying the foundation of the new Girls' School, on Wednesday, July 30. This building, it is computed, will cost about 1150l. currency. It is now nearly completed, and a suitable person to undertake the office of instructing the pupils on the Lancasterian system is earnestly desired—the more so, as there is too much reason to fear that the renewed and severe illness of Mrs. Coultart will render it necessary for her and Mr. C. finally to return to this country, and leave to the care of others the large church and various important institutions which, for twelve years, he has been actively engaged in superintending.

Under date of Sept. 1. Mr. Coultart mentions, in the following terms, a recent addition to the number of the church under his care:—

"Last ordinance sabbath we baptized, in the chapel, after the usual morning service, twenty persons, being part of fifty received as candidates for that ordinance. Several of them were persons of superior intelligence, and the account they gave of themselves, as renewed characters, produced a degree of that joy which is in the presence of God when sinners repent, and sincerely turn from the error of their ways. Those who were present on that occasion, felt the account to be a developement of that agency which had wrought effectually on them also in former days, "teaching them to deny ungodliness and fleshly lusts," and fashioning them, in some humble degree, unto the likeness of Jesus Christ. Several of them stated that the Scriptures had given them those views of the divine character, which had convinced them of sin, and attracted them to the Saviour, as the only source of immortal life and permanent peace. Seven of the number belong to one family, in three successive generations—grandmother, daughters, and their children. They live together in one house, praising God, and encouraging each other."

We stated, in the *Herald* for September last, that it was Mr. Tinson's intention to visit North America, partly with a view to recruit his health, and partly in the hope of procuring some aid towards the heavy expences incurred by the late enlargement and repairs of his chapel. We have had no direct communication from Mr. T. since he left Jamaica, but learn from a correspondent in Nova Scotia, that he has been kindly received in that, and the adjoining province of New Brunswick. He is expected to revisit England before he returns to reoccupy his station at Kingston.

Mr. Knibb has forwarded a detailed account of the proceedings at laying the foundation of the Female School, which, for the sake of that numerous portion of our readers who are deeply interested in exertions on behalf of the young, we shall subjoin. It is as follows:—

"On Wednesday evening, the 30th of July, the foundation stone of a schoolroom for girls was laid by the children in the school, in the presence of a numerous congregation, who had assembled to witness the interesting ceremony.

"Early in the afternoon the children assembled at my house, to the number of 294, most of the girls dressed in white, and holding a small bunch of flowers in their hands. After singing a hymn, they proceeded two and two to the schoolroom, preceded by two of the female general monitors, one carrying a view of the intended building, and the other several medals, with a representation on one side of our late venerable sovereign presenting a child with a bible, and surrounded with the inscription, 'It is my wish that every poor child should be taught to read the bible,' and on the other a bible, surrounded with 'Universal Education: From a child thou hast known the holy Scriptures.'

"On arriving at the school, the medals were given by Mr. and Mrs. Coultart to

those scholars who had distinguished themselves by their attention to their duties, and their general good behaviour.

"The children were then taken to the place intended for the new building, where a platform had been erected for their reception. The service then commenced, by the children singing the following hymn :—

Guide of our youth! to thee we cry,
Great God, to us be ever nigh;
Lighten our eyes, our hearts convert,
Nor let us thy good ways desert.

Ten thousand snares beset our way,
To draw our helpless souls astray;
Regard our wants, our prayers attend,
And with thy power and grace defend.

O smile on those whose liberal care
Provides for our instruction here;
And let our conduct ever prove
We're grateful for their generous love.

Through life may we perform thy will,
Our humble stations wisely fill;
Then join the friends we here have known,
In nobler songs around thy throne.

"Mr. Coultart then engaged in prayer, and in a most impressive and earnest manner commended the Institution to the care of God. He then gave out the following hymn, which the children sung :—

O deign to hear, Eternal Lord,
The grateful notes we raise;
Impress upon our minds thy word,
And guide our early days.

Thy tender mercy we implore,
On all the care that's given
To train our minds to love thee more,
And fit our souls for heaven.

Bless those who lend their friendly aid,
To cultivate our youth;
Crown them with joys that never fade,
Adorn'd with grace and truth.

"I then gave the assembly a short account of the origin, plan, and extent of the British system of education; after which the stone was lowered to its place, and laid by the general monitor of order, assisted by his sister, the general monitor of reading, when he ascended the platform, and spoke as follows :—

"'Thus is laid the first stone of a schoolroom, for the instruction of girls in the principles of religion, on the liberal plan invented by Mr. Lancaster in the year 1798, which received the unqualified approbation and liberal support of his late venerable Majesty, George the Third, who, when the system was exhibited to him by Mr. Lancaster, uttered the sentiment so worthy of a king of the most enlightened nation upon earth, "It is my wish that every poor child in my dominions may be taught to read the Bible," and which enjoys the patronage of his present Majesty, George the Fourth, whom may God long preserve a blessing to the people he governs.'

"The children then sung the national anthem, 'God save the King,' in which the assembly joined with much apparent pleasure, and afterwards returned to the schoolroom, and partook of a feast of cake and wine provided by the kindness of friends, which concluded one of the most delightful meetings that it has been my happy lot to witness in Jamaica."

We are concerned to add, that the last accounts received from Mr. Knibb give an unfavourable account of the state of his health, and indeed that of nearly all our brethren on the island. His letter was dated from Montego Bay, Nov. 17. In it he writes thus :—

"The place from whence this is dated may perhaps surprize you. Since I last addressed you, it has pleased my heavenly Father to visit me with affliction, from which I am now, through mercy, slowly recovering. By the advice of my medical attendant, I was removed to this place, and have met with a very kind reception from Mr. and Mrs. Burchell, at whose house I at present reside. Previous to my late attack, I had suffered under an intermittent fever for more than two months, which did not, however, keep me from my school, and other engagements. Should it please the Divine Being again to restore me to health, my fervent prayer is, that he would enable me to employ it more fully in his service; if not, I hope to be able to say, 'Thy will be done!'

"During the time I have been on this island, I have enjoyed a greater portion of health than most of my missionary brethren, but my late sickness (which the doctor says is an affection of the liver) has laid me low. I fear that I shall never be able again to undertake the duties of the school. I should therefore think it advisable for you to send out some one for that important and interesting station. I have conferred with many of my missionary brethren, and their opinion is, that it is my duty to resign, and to request that you would appoint me to some other station. I believe the Committee are aware that I have hitherto attended to the duties of a missionary as well as superintended the school. This I would most cheerfully have continued to do, would my health and strength have allowed me.

I am perfectly willing to remain either in Kingston, or to go to any station which the Committee or my missionary brethren may think most conducive to the welfare of the

mission. My fervent prayer is, that God would guide me. My desire is to be useful in his cause, and if I enjoy his presence, it matters little to me where I spend the few remaining days of my pilgrimage.

"Until Brother Tinson returns, it will be necessary for me to remain in Kingston, to supply his chapel in conjunction with Brother Baylis, and to attend to my people at Port Royal. During this time I shall assist in the school to the utmost of my ability, and if possible conduct its concerns.

"Should the Committee think it well for me to remain in Kingston, there is plenty of room for a new station in connexion with Port Royal. There are now 27,000 inhabitants in Kingston, for whom no place of worship is provided. I do not think that Port Royal needs a separate missionary. I merely mention this, in case a person is sent to the school who is not to preach. The congregation in Port Royal averages on the Sabbath from 350 to 400, but the place being small, a much larger congregation cannot be expected. Since I have had the station, about 700*l.* have been expended on the chapel and house. The premises are now very commodious, and the spirit of hearing manifested is encouraging.

"During my visit to this place, I have been delighted with the numbers who flock to hear the word of God. Brother Burchell has a large congregation. Yesterday I preached in his chapel, to not less than one thousand four hundred persons. It is a neat plain place—just such an one as a missionary should build. His people have manifested much kindness, and appear to walk together in love. I am sorry that his health is so much impaired—may God in his mercy long spare him in the interesting station he fills. At Crooked Spring I preached to a congregation of six hundred at least; the attention with which the poor people heard, much gratified me. The congregation at Falmouth is delightful; I should wish that station, but as brother Mann has a desire for it, I hope that my remarks will not in the least influence any decision the Committee may come to. He is an excellent man, and seems full of love to God and his Christ. This part of the island needs more labourers, and to any station on this part, I have not the least objection to go.

"These remarks, I am aware, are desultory. Your kindness will excuse them, as I am far from well. Indeed there is scarcely a missionary in health on the island; Mr. Coaltart is ill, has been dangerously so. Mr. Burton has been all but dead. Brother Flood now lies very ill; I have just heard that Mr. Baylis is sick. The Wesleyans have lost three missionaries lately; and the Church, three. How soon I, or some one else, may add, the Baptist, so many, I cannot tell. O that God would sanctify these mysterious providences!"

The correspondence of Mr. Burchell of *Montego Bay*, fully corroborates the statements given by Mr. Knibb, both as to success which has attended the work of God in that quarter, and the absolute need of further help being rendered without delay.

The following extract is taken from a letter of Mr. B. to a friend in London, dated in September last:—

"I am happy to inform you, the attendance on the public means of grace on the Sabbath, as also week days, is truly interesting; it exceeds my most sanguine expectations; every Sunday I am astonished at witnessing the crowds of poor negroes who flock to the house of God. I think I am within bounds in saying we have never less than 1000 present at our six o'clock morning prayer-meeting; so great is the number that we are obliged to occupy the galleries, not having room below.

"I have been obliged to appropriate that part of the house which we had purposed for our dwelling, to the chapel; so that it measures nearly 70 feet square; the galleries front and side, are about 25 feet deep; and I can assure you on a Sabbath morning they present a most imposing appearance, every pew, and bench, and aisle being crowded to excess. Yea, on some Sabbaths we have one, two, and three hundred people unable to obtain admittance, who listen in the yard, besides others who resort elsewhere for want of room. When we consider that it is not five years since we first commenced preaching the word of eternal life here, what cause have we to exclaim, 'What has God wrought!' Oh, that the name of the Lord may be glorified! Our chapel is not yet completed, the carpenters, &c. will leave in two or three weeks, as I do not purpose finishing every thing until we see how we are to pay the expences.

"I am happy to say the church continues to prosper, and I have much to afford me joy; many have been added to us. Since I last enjoyed the pleasure of your company,* I have baptized eight times, including about 500 persons; at the Bay, our church now consists of about 700 members, and at Crooked Spring about 400. At Falmouth, (commenced last May 1827, though 1000 persons had previously been waiting for us,) the church consists of about 200; and at Ridgland in Westmorland, (commenced last November) there are six members."

In writing to the Secretary, under date of August 10, he remarks:—

"We really stand in need of another Missionary brother, and did not brother Mann

* About two years ago.

possess an almost Herculean constitution, it would be impossible to attend to the duties of our stations; as it is, we can perform them but indifferently, the extremities of our stations from Rio Bueno to Ridgland, being about 80 miles. We are calculating at a certainty, to receive a brother this season, and do sincerely entreat you not to disappoint us. Though brother Mann has strength, I am but an invalid, lingering out my existence, and by no means equal to my duties. In short, I am fearful I shall not be able to occupy my station long, as I am only able to keep up by the use of stimulants.

"Rio Bueno is a village or small town about 16 miles from Falmouth, in the neighbourhood of which place we have about 500 members and enquirers, and will be carried on in connection with Falmouth, until it become sufficiently established to claim a separate Missionary.

"I had almost forgotten to say the Lord is blessing his churches here among us. I have recently administered the ordinance of baptism twice; first to ninety-one persons, the second to sixty seven; the last sacrament day the bottom part of the new chapel was nearly filled with communicants. The services are exceedingly well attended. Sabbath mornings we are crowded."

From *Annatto Bay*, Mr. Flood informs us, that after mature deliberation on the subject, and consultation with his Missionary brethren, he had ventured to commence the erection of a new place of worship. The first stone of this building was laid July 5, by a gentleman connected with the Established church, who, with several other respectable individuals in the neighbourhood, has generously contributed towards the expense. Mr. Coultart was present, and delivered an address appropriate to the occasion. The attendance was very numerous, and in the following Sabbath the crowd was so great that numbers found it impossible to get into the old place of meeting. The contributions towards the new chapel amount to upwards of five hundred pounds Currency, but considerably more than this will be necessary, and Mr. Flood has urgently entreated the Committee to aid his operations by a temporary loan.

"I expect to baptize," he states, August 27, "near forty persons on the first Lord's day in September, many of whose accounts of their conversion and experience are very interesting and satisfactory. The Sunday school has increased considerably in numbers, and the scholars make a pleasing progress in learning to read and committing Dr. Watt's Catechism to memory.

I continue to visit Buff Bay, and I trust it will not be in vain. I have hitherto gone there only on week evenings, except once on a Sabbath evening, but I have some thoughts of spending a Sabbath there once in a month, as I have reason to believe many country people would then attend who cannot leave the estates on other days. I had thought of dividing the Sabbath's labours between the two places once a fortnight, but in order to do this I must travel in the middle of the day, when the heat is so great that I scarcely dare undertake the ride on horseback. If I had a chaise this difficulty would in a good measure be obviated, but this I cannot procure at present, unless the Society could afford me the means."

The intelligence from *Mount Charles* is contained in a letter from Mr. Baylis, our Missionary there, dated Oct. 10th. We give it in his own words:—

"I have the pleasure of informing you that the work of the Lord continues to prosper here; the preaching of the gospel is well attended, and we have now fifteen candidates accepted for baptism, and several more are waiting to be heard. We have also a Sabbath school here for children and adults; it is conducted principally by Mrs. Baylis, as I am fully employed in other duties.

"We do, indeed, find it necessary to use circumspection in admitting persons to baptism; if we were not circumspect in this matter, we should baptize far greater numbers than we do, but then many of them would be so far from being 'our joy,' that they would cause an abundance of pain and sorrow; but it is a rule invariably observed here, and as far as I know in all our churches, not to baptize any persons but such as give a credible account of a change of heart, and whose lives as far as we can know accord with their profession. For my own part I can say that I have never baptized one person whom I could on scriptural ground have rejected; and though the subsequent conduct of some has subjected me to the painful duty of excluding them, I think that the instances of this kind have been as few in proportion to the numbers as are generally found in our churches in England.

"I continue to attend to Sion Hill in the parish of St. Thomas in the Vale, and have generally a pretty good congregation, and the prospect of doing good is such as encourages me to continue to attend to it. Now, while I have to officiate in Kingston every second Sabbath, I divide the Sabbath that I have in the country between my two stations. By this means I manage to keep the people together at both places; but of course, neither can have that share of attention which they would have if I could devote the whole of my time to them. I need not tell you that this and my engagement with Mr. Tinson's church, finds me plenty of work, but I am not at all inclined to complain; for while the Lord is pleased to

give me health and strength, I wish to labour in his cause in any way to which he, by his providence may direct."

The accounts from *Spanish Town* are not less encouraging than those which have been narrated from other parts of the island. Under date of August 4th, Mr. Phillipo writes as follows to the Secretary:—

"I am almost ready to apprehend that I shall never be able to redeem my pledge, of forwarding you a long letter respecting the state of things at this station. I have now to assign as my reason for not doing so, my being but just returned from a visit to our friends at Port Maria and Annatto Bay. As, however, I have a few minutes before me before the office closes, I will endeavour to give as much information as they will allow me.

"My prospects of usefulness are wider and better than at any former period. The field for exertion is extending on the right hand and on the left. Multitudes are anxiously enquiring after the pearl of great price, and multitudes, I trust, have found it. A few sabbaths ago I baptized 67 individuals, on a public profession of their faith in the LordJesus. Two of them were whites, twenty-one respectable persons of colour, and the rest blacks. I never recollect having spent a more happy day. Not fewer, I should imagine, than one thousand six hundred persons witnessed the solemn spectacle, and with the exception of a little confusion before the gates were thrown open, scarcely a word was uttered during the whole ceremony, but many were in tears. About four hundred and fifty were present at the ordinance. Six whites, myself excepted, the rest of every diversity of colour. Our congregation is oftentimes full as large as the chapel will admit of, and additions to it are constantly making. For these few last sabbaths not a seat has been unoccupied: many, indeed, have been obliged to sit on the window seats and staircases. The day school is increased again to seventy, and I doubt not but that in a short time we shall have as many children as the school-room will contain.

"Nothing in the shape of schools can present an appearance more delightful and encouraging than the sabbath school. For a considerable time the number of children has averaged one hundred and fifty. Last sabbath there were present one hundred and fifty-six, chiefly slaves, and the children of indigent persons of colour. Nearly half of them can read the bible; and the rest justify the hope, that our efforts for their instruction will not be in vain. Upwards of thirty of these children, also, have peculiarly sweet voices, and sing 'Vital spark,' Denmark, Poland, and a number of more common tunes, with the greatest exactness and harmony. In a word (for time admonishes me to conclude) every thing connected with our prospects is as encouraging as the most sanguine, as to Missionary success, could a few years ago have possibly anticipated."

Our last advices from Mr. Phillipo were dated Nov. 24, from Kingston, whither he had gone to assist Mr. Coultart, in the arduous duties of the Sabbath, Mr. C. himself being unable to engage in them, we regret to say, from indisposition. Towards the close of a letter on business, he observes—

"Having preached three times yesterday and occupied two hours in each service, I feel very tired. Had it been otherwise, I should have sent you an account of a baptizing at Old Harbour on the Sabbath before last. I administered that ordinance to 95 persons in the presence of, I suppose 1000 spectators, and then preached out of doors on a chair soon after to a congregation of the same number. On the following morning morning Mr. Taylor accompanied me to another parish about 16 miles from Old Harbour, and 27 from Spanish Town, where we have succeeded in forming a new station, not likely to be any expence to the society."

(To be concluded in our next.)

HOME PROCEEDINGS.

HACKNEY.

On Wednesday evening, Dec. 17, a Public Meeting in aid of the Society, was held at the Baptist Chapel, Mare Street, Hackney. The chair was occupied by the Rev. Dr. Cox, who introduced the business of the meeting by an appropriate address, after prayer had been offered by the Rev. Thomas Hunt of Clapton. The various resolutions were proposed and seconded by the Rev. Isaiah Birt, and Rev. George Collison; Rev. Eustace Carey and Newton Bosworth, Esq; Rev. John Dyer, and J. M. Buckland, Esq.; Rev. H. F. Burder and John Allen, Esq.; George Meyer, Esq. and J. J. Buttress, Esq. The audience was highly respectable, and the collection at the doors amounted to *Thirteen pounds, two shillings and sixpence*, the precise sum contributed at the formation of the Parent Society in 1792.

Contributions received on account of the Baptist Missionary Society, from December 20, 1828, to January 20, 1829, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Kington, Missionary Association, by Rev. S. Blackmore	10	0	0
Bromyard, Collected by Miss Hopkins	1	8	0
Dunstable, Contributions, by Mr. Cheshire	4	0	0
Oxford, for Female School in India, by Miss Collingwood	16	10	6
Newbury, Collection and Subscriptions, by Rev. Thomas Welsh	53	6	8
Oakingham, Missionary Association, by Rev. John Coles	5	8	4
Broughton (Hants) by Rev. H. Russell :—			
Collected at the doors 11 10 0			
by Miss Barton and Miss Saunders 10 0 0			
	21	10	0
Devonport, Morris-square, by Rev. Thomas Horton, Collection, Subscriptions, and Ladies' Branch Society	20	4	6
Paisley, Youth's Society, by Mr. A. Hodge, for Translations	5	0	0
Glasgow, Port Glasgow, and Helensburg, Friends, by Mrs. Dickie, for Female Education, by Rev. T. Swan	3	12	6
Leeds, Subscriptions (including 18*l.* 1*s.* 2*d.* for Female Education) by Rev. Jas. Acworth	37	18	4
Oxfordshire Auxiliary Society, by Mr. Huckvale, Treasurer :—			
Oxford 44 8 5			
Chipping Norton 22 9 8			
Naunton 16 17 0			
	83	15	1

Suffolk : Collected on a journey by Rev. Messrs. Gray and Hargreaves :—

West Row, January, 1828	3	1	0	Dr. Williams	1	1	0
Coll. by Mr. Gray, Nov. 1828	3	0	0	J. Notcutt, Esq.	1	1	0
Hadleigh, Nov. 1827	1	9	7	W. Pollard	1	1	0
Ditto, Nov. 1828	1	5	6	S. H. Cowell	1	1	0
Ditto, per Mr. Gray, ditto	1	11	3	G. Bayley	1	1	0
Waldringfield, Oct. 1827	2	7	6	J. Everett	1	1	0
Bilderstone	1	10	6	J. Bayley	1	1	0
Wattisham	2	0	10	R. Lacey	1	1	0
Stonham	1	11	8	J. Ridley	1	1	0
Stowmarket	20	1	0¾	Mr. Osborne	1	1	0
Rattlesden	3	8	0	Mr. Pettit	1	1	0
Bury	11	17	0	T. Harwood, Battisford	1	1	0
Barton Mills	1	8	0	Rev. J. Julian, Trimley	1	1	0
Grundisburgh	4	3	6	Rev. J. Charlesworth	1	0	0
Walton	2	19	9¾	Mr. G. K. Cowell	1	0	0
Rev. A. K. Cowell	1	1	0	H. Ridley, sen.	0	10	6
Ipswich :—				G. Christopherson	0	10	6
Mrs. Lacey and Mrs. Pollard, Contributions by	3	5	0	Wm. Ridley	0	10	6
Salem Chapel, Collection	4	0	0	H. Ridley	0	10	6
Collected by Mr. G. Christopherson	3	6	6	R. Thompson	0	10	0
				T. Leavold	0	7	6
Stoke, Collection by Mr. Gray	6	0	0	Mrs. Thompson	0	5	0
Mrs. Everett, Capel	1	0	0				

Contributions, by Rev. Jas. Hargreaves	46	7	6	
				146 19 11½

Particulars in our next.

Worcestershire, &c. Collected by the Rev. Eustace Carey, viz.:—						
Worcester	39	0	0			
Evesham	20	2	6			
Tenbury	2	5	0			
Upton on Severn	9	1	6			
Bridgnorth	22	3	8			
Wolverhampton	1	13	0			
Leominster (Schools 1*l.* 10*s.*)	7	11	1			
Gold Mohur, from Mr. Morgan, on account of Scotch journey	1	16	6			
				103	13	3
Friend, by the Secretary	Donation			100	0	0
Friend to the Jamaica Mission, Belfast	Do.			5	0	0
Mr. Vincent Figgins, by the Secretary	Do.			4	0	0
Ebenezer (for Female Education), by ditto	Do.			1	1	0
Friend, by Mr. James Dowsett	Do.			0	10	0
Unknown, delivered at the Mission House, Jan. 21.				0	2	0

TO CORRESPONDENTS.

Parcels of Magazines have been thankfully received from Mr. Wilson, Olney. Also a parcel of worsted socks, from a Lady, by Mr. Clarke.

The Ladies who inquire, under date of Dec. 27. respecting their kind donation of 20*l.* are respectfully informed that "Bungalow" is the local appellation by which the Native places of worship are distinguished. A print of one of them may be seen in "News from Afar," page 21.

The Editor is unable to render J. B. C. the assistance he asks. The letter requesting it should have been post-paid.

The various parcels addressed to the care of the Editor in December and January, from T. P., Coventry, were duly received, and have all been forwarded agreeably to his request.

Mr. Knibb, of Kingston, desires us to acknowledge "with many thanks," two kind presents of Frocks, Bags, Needles, &c. for the girls in the school; one from the Misses Thackeray, Leeds; and the other from the Misses Thompson, Cheadle, Staffordshire.

Erratum.—In our Number for December, the Collection made at *Arbroath* was entered among those for *Dundee*. The notice should have been as follows:—

Arbroath:—Independent Chapel, Rev. J. Ramsay	6	16	0			
Additional, by the church	1	5	6			
Collected by Mrs. Hunter	1	0	0			
Mary Brown 5*s.*; late E. Lawrence 5*s.*	0	10	0			
				9	11	6

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